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GREECE AND THE CONGRESS.

THE proposal of our Government to offer Greece a place at the table of the Conference has given a new departure to public interest in the Eastern Question, and has converted opposed and struggling currents into a united stream of national opinion. Even the war party is satisfied; perhaps, however, only on the principle that any stick is good enough to beat a dog with; for if we decline to oblige them by fighting Russia for the sake of Turkey, they hope now to fix a quarrel on her by means of Greece. With this view the usual tactics were employed, and false telegrams from the limbo of perverse imaginations informed us that Russia rejected the proposal with disdain. In due course, also, there came the usual correction, to the effect that Russia had done nothing of the kind, but had only objected to give Greece an equal voice with the great Powers, which, we are sure, cannot have been intended by the proposal of Lord Derby. For ourselves, we very heartily welcome the step taken by our Government, as a proof that the Mumbo Jumbo of their devotions is even in their view finally convicted of being nothing more than old rage, now reduced to ashes by their fatal admixture with gunpowder. The Ottoman fetish does indeed linger on in a smoked-begrimed, tattered condition; but in the same sense as Colonel Crockett's 'coon, it is generally recognised as "gone." Under these circumstances another security has to be sought against the nightmare of "Russian aggression." And we are very glad that it is sought, where it ought to have been looked for from the first, in the healthy development of an oppressed and stunted Christian civilisation. We are not—we have never been—advocates for the enthronement of the Czar at Constantinople. We have been compelled to admit, indeed, that even that would have been better than the maintenance of a pandemonium in Bulgaria. But we have never been convinced of the necessity for either alternative, and we rejoice in the new prospects that are opened to an avoidance of both.

The prospect is not likely to be darkened by any difficulty about the admission of Greece to the Conference under reasonable conditions. Our Government is bound to support her claims; for it has been undoubtedly owing to the pressure of English authority that she was prevented from following the doubtful example of Servia; and she is therefore now entitled to generous consideration. On the other hand, Russia could not resist the reasonable claims of Greece without entirely breaking with her traditional policy. In the Hellenic emancipation some of our countrymen took a romantic part,

and, if poetry were decisive in politics, Greece might have owed her resurrection to us; but beyond our share in the destruction of the Turkish fleet at Navarino, we gave no material assistance. It was war with Russia that paralysed the Ottoman gripe of Hellas, just as Bulgaria has been delivered now. The cause of the Southern Slav race has necessarily been identified with that of a country where a large infusion of their blood has considerably modified the Hellenic type; and the bond of religious communion is a strong tie between Greece and "orthodox" Russia. It may be true—such are the perverting influences of ambition—that the persistence of the Western Powers in bolstering up the impossible Turk has awakened in Russia the desire, as it has gone near to giving her the opportunity, of postponing the development of Greece to her own aggrandisement. But it is not too late to correct that error; and we believe that the feeling of the Russian people, which is comparatively uninfluenced by mere dynastic ambition, will easily accommodate itself to a higher policy.

But suppose Greece admitted to the Conference; what is expected to be the result? The time is not yet come for the re-establishment of the Eastern Empire; though, indeed, it may probably be found that the break-up of Turkey is more utter and hopeless than is commonly supposed. But the wrongs of the Greeks in Epirus and Thessaly will certainly be represented; and if it should appear that the Ottoman Government is as powerless to restrain its Bashi-Bazouks there as it was in Bulgaria, a little pressure may complete the incipient detachment of those provinces from Turkey, and incorporate them with the country to which by historic traditions, natural configuration, and congeniality of race, they properly belong. Germany will have no objection; and we know of no reason why Austrian susceptibilities should be excited. Again, two of the ties which connect those provinces with Greece exist equally in the case of Crete; and it is tolerably certain that peace can never be restored there under Turkish dominion. With such additions Greece would acquire importance, and with importance, let us hope, the sense of national dignity and responsibility. The obvious and most weighty objection to such proposals arises out of the brief and lamentable history of the Greek kingdom. "He that is unfaithful in little will be unfaithful in much." And the judgment "Thou hast been faithful over a few things; I will make thee ruler over many things" has a political as well as a spiritual application. Greece has not been successful in its choice of rulers or the working of its constitution. But it must be allowed that it has hardly had a fair chance yet. Unlike Italy, which possessed in the north an ancient line of princes and a germinant State instinct with Italian life, Greece has had foreign rulers thrust into a "brand new" throne, supported by no solid foundation in the affections of the people. There was no germinant State pregnant with national life. The whole machinery of the constitution is an arbitrary imitation, and lacks vital root. Then again, the threatening neighbourhood of Turkey and, it must be added, the bullying attitude more than once assumed by Turkey's friends, have gone far to destroy security, and with it, order. We venture to hope that with a large increase of territory and population, especially if foreign Powers will refrain from meddling, we may expect a development of national life such as in the next act of the European drama, may be needed to reorganise the Eastern Empire.

THE CHURCH ASSOCIATION AND ITS WORK.

THE Church Association has just lodged at the Home Office the address to the Queen relative to auricular confession, which has been in course of signature for several months past; and it has also just held its annual meeting. These two events naturally suggest the inquiries—what has the Association done? and what are its prospects in regard to the objects it has in view?

In certain respects the report presented at last Friday's meeting is satisfactory enough; since the Council were able to congratulate their constituents on numerous and well-attended meetings and lectures; on the formation of many new branches, and on an ample supply of funds. But *cui bono*? The Association does not exist for these things—they are but means to ends; and among the ends aimed at is the defeat of "the efforts now being made to pervert the teaching of the Church of England on essential points of the Christian faith, or to assimilate her services to those of the Church of Rome." To what extent has the organisation succeeded in effecting that object, after a thirteen years' existence, great activity, and an expenditure of more than 38,000*l.* from its guarantee, as distinguished from its general fund?

The work done by most societies usually looks best when seen through official spectacles; and the Church Association has had just enough of a kind of success which, if skilfully manipulated, can be made to look both considerable and gratifying. But, fortunately, it has in the *Rock* a candid friend, whose function it appears to be to lift the veil from the dark side of things, so as to moderate the jubulations, or the hopes, of the sanguine, and to induce instead an abiding fever of apprehension. So, being afraid that the meeting of Friday afternoon might wear too cheerful an aspect at this Lenten season, the faithful *Rock* came out in the morning with an anticipatory leader, almost every line of which was calculated to wet-blanket any rising hopes which might be kindled by either the past proceedings, or the projected plans, of the ardent Church Association. The *Rock* would rejoice to think that the meeting about to be held would either "seriously flutter Ritualistic nerves," or convince a single Evangelical that "the legal decisions obtained, the Acts of Parliament passed, or the measures now in contemplation, will avail to stay the priest-plague that is everywhere upon us." No doubt the Association can point to much which may be accepted as evidence of "the Protestant feeling of the country," but the *Rock* is "none the less anxious and dissatisfied as to the prospect before us." For the Association—

Has neither extinguished nor arrested the deadly epidemic which is eating into the vitals of the Church, and threatening to prey upon the liberties, the religion, and consequently the prosperity of the country. The doctrines, principles, and order of the Church of England are more extensively and defiantly set aside by so-called Church clergymen now than they were thirteen years ago. The Christian faith and practice are more notoriously perverted, and assimilation to the Church of Rome is not now disavowed as it was then. These are unpalatable facts, and the Evangelical party cannot endure to have them dinned into their ears; we may perhaps even incur their displeasure for the opinions we express with such unwelcome frankness.

These must be unpalatable facts indeed, and it might perhaps be thought that they are stated with some exaggeration, as well as unwelcome frankness. We must, however, do the chairman and speakers at the recent meeting the justice of saying that they appeared to be by no means in that fool's paradise of groundless satisfaction in which the painfully candid *Rock*

seemed to think they might be living. On the contrary, there was an undertone of disappointment in what was said, and an air of dejection in the mode of saying it, which seemed to indicate a consciousness that something very near the truth had been blurted out, however roughly, by the plain-speaking Low-Church journalist.

Even Mr. Andrews—whom the *Rock* describes as "the amiable, able, though too sanguine, chairman"—while he made the most of the lights, admitted that there were shadows, and that "they certainly had met with reverses." Amid all his congratulations, he had to acknowledge that "the position is as grave as ever, nay, perhaps graver." "After all the fear, and terror, and expense, and anxiety, and trouble which the Association has bestowed on the question for many years, Ritualism is very rampant and very defiant. In fact, it is more out-spoken to-day than it ever was before. Its views are more decided than they ever were." That is discouraging enough; but "another discouragement" is to be found in the fact, that the bishops are not doing their duty, and that some of them "insidiously support that conspiracy which Convocation has denounced." And, further, there is now to be faced "the scarcely smothered murmuring of some of our best men," who complain that the Church Association is "not doing the work which it set out to do,"—a complaint which has "disheartened" both chairman and council; though it is hoped that they will "go forward courageously" notwithstanding.

If this were the opening speech of a sanguine chairman, it may be supposed that the speeches of those who followed were not of a more reassuring character. Indeed, they almost all repeated and emphasised the chairman's statements; and one of the speakers—Canon Ryle—went so far as to say that "a large number of the laity looked with suspicion upon the bishops and clergy of the Church of England," and, therefore, "cared little what became of the Church."

It cannot, therefore, be asserted that the Church Association has failed because it does not recognise the magnitude of the difficulties and of the dangers which it has to face. The cause of its failure is to be found in another direction—viz., in its apparent want of capacity to see where true remedies are to be found. Hitherto it has adopted three modes of effecting its purpose, which may be described as legislation, litigation, and protestation; and it is possible to gauge with something like accuracy what have been the results of each and of all combined.

The Association rejoiced over the passing of the Public Worship Regulation Act, which was "to stamp out Ritualism," and it is forced to confess that Ritualism, instead of being stamped out, is more rife and more audacious than ever. For putting that Act in force it has incurred a degree of odium among a large section of Churchmen hardly equalled by their detestation of the Liberation Society itself. Even bishops have called the Association ugly names, and suggested that the best thing it could do for the welfare of the Church would be to abolish itself, rather than continue a crusade against the Ritualists. It would be easy to bear this odium, if it had been encountered in the successful prosecution of a necessary, however painful work. But has the litigation on which so many thousands of pounds have been expended been successful? It may be true that on "sixty points" the Association has succeeded in its contentions in the law courts; but will the public forget that some of the decisions they so complacently regard have confused and irritated even sober-minded Churchmen, and made "confusion worse confounded"; and that on other occasions the victories won have proved worse than barren; because, through stupid technical blunders, the offenders have escaped scot-free?

These facts, however, are less serious than the further fact to which the speakers at the recent meeting abundantly testified, viz., that obedience to the law, as declared by the Courts, has not been secured. "As regards some of the points

recently decided," said Mr. Holt, M.P., "the law was systematically broken"—broken by deans and canons as well as by the inferior clergy; while even some of the bishops "had shown themselves by no means ready to enforce the law when it had been ascertained." Even the official report is most explicit on this point; declaring of the Ritualistic party that—

Their persistent disobedience to the law is a great scandal in itself, and calculated to afford the worst possible example to the people. There is something so reckless in their tone of defiance, both to the law of the land and to the spiritual rulers of the Church, that it is impossible to allow so anomalous a state of things to continue much longer. The law must be obeyed.

"The law must be obeyed!" but how is obedience to be secured? Not by the Church Association—that is clear; since it announces that it is content with having ascertained the law, and it is "the duty of every aggrieved parishioner to try to help himself!" So that the pass to which things have been brought by the Church Association is this—that it has been the occasion of a whole series of legal and other scandals in ascertaining what is the law, and now that it has been ascertained, there is the added scandal of a refusal by the clergy to be bound by the law!

If both legislation and litigation have failed to repress, or even to give a momentary check to the sacerdotal movement in the National Church, what have protestations done? Under this head we need notice only the address to the Queen denouncing confession, and asking for the exercise of Her Majesty's influence for the suppression of the practice. We shall not reproduce the merciless analysis of the signatures contained in the *Church Times*; which declares that, so far as the signatures of known and responsible members of society are concerned, it amounts to "a miserable confession of weakness," and that, "so far as regards the ruck of names, it is a swindle and imposition." But we may notice the fact that but eighty-six members of the House of Commons have signed, and the still more suggestive and awkward fact that the clerical signatures number but 3,324—or but a little more than one-third of the number of clergymen who have protested against the "desecration" of churchyards by the admission of Nonconformist burial services!

If we attach but little importance to this demonstration of public feeling, it is only because of its practical inutility. That the English people, as a whole, strongly object to the whole system of the Confessional, we knew as well before this address was signed as we know it now. But the great fact to be insisted upon is the, at present, helplessness of the people in endeavouring to suppress the practices and the teaching which they condemn. Many years ago there was as great an outcry on the subject as there has been now; and yet it led to nothing, and there are more Confessional boxes and confessors, and manuals of confession now than there were at that time. The "Society of the Holy Cross" still exists, and clergymen are found who publicly declare they are "proud" to belong to it. Dr. Pusey issues an elaborate defence of that for which the "Priest in Absolution" has been so severely condemned, and "those nasty little, so-called devotional books," of which Canon Ryle speaks, are produced and circulated, if more furtively than, yet as persistently as, before.

The Church Association now announces that recourse must be had to electoral effort to advance its purpose—but effort to what end? To secure the passing of more Public Worship Regulation Acts, after all the experience we have had of the futility of such measures? To bring about a revision of the formularies of the Church, so as to eliminate the sacerdotalism in which Ritualism has its root? There is no evidence of a readiness to run the risks of so heroic, yet so perilous, a remedy. To disestablish the Church, rather than allow it to become a semi-Romanised Establishment? That is a proposal which is so emphatically rejected, that the possibility of its being adopted is pointed to as one of the strongest reasons for checking the superstitions, beliefs, and ceremonies which are condemned.

The simple truth is, that the Church Association, while it sees clearly enough that the ship which it would save is fast making for the rocks, has neither the discernment nor the courage which is needed to avert the catastrophe. It sees, and is obliged to acknowledge, the failure of all its past devices, and can only fill the air with passionate but fruitless wailings.

THE DEATH PENALTY.

THE debate on the annual motion of Mr. Pease in favour of the abolition of capital punishment was chiefly remarkable for the unanimity with which all speakers alike condemned the present state of the law. The inclusion under one category of crimes differing very widely in guilt, the theory of constructive malice, the absence of any proper court of appeal, and the uncertainty of punishment resulting from all these causes, were emphatically deprecated in the course of the discussion. What is more to the point, the Attorney-General stated that the bill of which he has given notice will deal with all these defects of the law. And, indeed, a general impression of the pressing necessity for immediate legislation in this sense was the only practical result of the debate. On one assumption only can Mr. Pease be supposed to have furthered his avowed object—the assumption, namely, that the abolition of the gallows is an inevitable result of an advancing civilisation, and that every attempt to appease the feelings pointing in that direction only brings that issue nearer.

Whether that assumption be sound or not there is yet scarcely sufficient evidence to show with any certainty. The fact alluded to by Mr. Pease, that Belgium, Holland, Switzerland, and several States of America have abjured capital punishment undoubtedly has weight. But, on the other hand, in part of Italy and in Portugal it has been restored again after abolition. This suggests that the sentiment born of increased susceptibility may sometimes hastily adopt a measure of apparent reform, which further experience shows to be incongruous with the stern necessities of social order. In France, the horror of the guillotine have for generations driven juries to the invention of "extenuating circumstances" where it would puzzle the most indulgent casuist to discern them. But that this tenderness is superficial only, springing from no profound reverence for human life, has been sadly proved by the wholesale and persistent massacre which revenged the outbreak of the Commune. We fear that it is to this kind of maudlin and unreal feeling that the abolition of capital punishment has been generally due where it has been carried, and we cannot be satisfied that such feelings would stand the test of any rough trial, or, indeed, that they enhance the sacredness of life.

It cannot be charged against Mr. Pease that on this occasion he made any appeal to sympathy for murderers. He was guiltless of the sentimentalism so eloquently expounded in Dickens's description of a last night in a condemned cell. Nor did he apparently deny the moral right of society, for sufficient reason, to exact the supreme penalty. Indeed, with the Bible before us, it would be impossible for any Christian to do so. For it is too little to say, as Mr. O'Shaughnessy did, that "while the Old Testament encourages the infliction of capital punishment, the New does not in terms condemn it." It is truer to say that St. Paul, in acknowledging the Divine commission of a secular magistracy, and in adding, by way of warning, that it "beareth not the sword in vain," does at least allow the righteousness of capital punishment. But on the other hand it may reasonably be contended that the New Testament furnishes us with germinant principles, not with final legislation. It does not follow therefore that the penalty of death is permanently right because it is allowed in the New Testament. Slavery also was allowed, but it is now clear to everyone that this, at least, is contrary to the spirit of Christ. But, then, slavery is manifestly inconsistent with that

brotherhood of humanity which was founded by Christ. The same thing cannot be said of capital punishment. Indeed, without it the order necessary to the brotherhood of humanity never could have been established in rude times. Thus so long as we discuss the question on abstract principles we are knocked about from argument to reply, and from reply to rejoinder, without any approximation to a settlement.

In truth, the question can only be settled by practical considerations. One important argument of this kind was forcibly urged by Mr. Pease, though another was strangely neglected by all speakers alike. Mr. Pease enlarged very properly upon the nervousness of juries, and the sensitiveness of public feeling when a fellow-creature's life is at stake. He showed that the result was an uncertainty of punishment which, as he alleged, interfered with the course of justice. He had a very good illustration of this in the case of the Stauntons, who certainly excited a great deal of morbid feeling that would have been impossible had not their lives been at stake. Mr. Pease urged that the certainty of penal servitude for life would be much more deterrent than the mere probability of being hung. But to this the Attorney-General opposed an argument very difficult to get over. Murders are not usually committed by the ordinary criminal class. Burglars and others engaged in crimes liable to penal servitude for life rarely venture to protect themselves by murder. And this certainly looks as if they dreaded the gallows more than Portland or Chatham. Now, if the worst they could suffer were penal servitude for life, would they not be likely to commit the additional crime, when they were already incurring the worst the law could inflict?

On the other hand, it strikes us that the best protection for human life is an awful feeling of its sacredness. And we do not think that this is encouraged, but rather the reverse, by the hanging of murderers. But so long as war is almost the normal condition of international relations, it is impossible to say much about the sacredness of human life. While, as Sir George Bowyer said, we are spending millions on the most ingenious means for wholesale homicide, it does seem an incongruous superfluity of sentiment to lament over the death of half-a-score of murderers. Let national jealousies first be abashed by the sacredness of human life. Then we may be near the abolition of the gallows. Meantime we fear the utmost that can be accomplished is such an amelioration of the law as suggested by the Attorney-General.

THE CATTLE PLAGUE AND DEAR MEAT.

THE committee of the Cobden Club are making arrangements, in concert with the Political Economy Society of Paris, to hold in that city, at the period of the French Exhibition, a great meeting in support of Free Trade principles. Such a meeting, if held on a cosmopolitan basis, could not fail to be most useful in disseminating sound economic opinions among leading men from all parts of Europe. But we fear that the influence of a demonstration of this kind is equally needed in our own country, and that, in spite of our having consistently practised the doctrines of Free Trade for many years past, there is still danger that a Protective policy may find favour with Parliament, and become embodied in legislation. The Cattle Diseases Bill is a measure of this character. Ostensibly framed for the purpose of defending our shores against an invasion of rinderpest, it is in reality a measure of protection for English landlords and farmers, and will unquestionably have the effect of largely increasing the price of meat. It is satisfactory to find that the contemplated efforts of Mr. Forster and Mr. Gorchen to deprive the Bill of some of its more objectionable features have met with a considerable response in the country. The Corporation of Salford, for example, have addressed a memorial to the Privy Council, in which they do justice to the arguments of those who are of

opinion that the compulsory slaughter of all foreign animals at the ports of debarkation would greatly limit the meat-supply of the country, while at the same time it would do very little to stamp out the disease. The case of Salford may be regarded as a crucial one. The local market is held on every Tuesday, and on an average upwards of three thousand fat cattle and twelve thousand sheep—chiefly imported from other countries—are sold weekly to buyers from every part of the counties of Lancaster, York, Chester, and Derby. At the present time, the Salford authorities employ special precautions, in the shape of inspectors and veterinary surgeons, to prevent diseased cattle from obtaining access to their markets. They do not object to the enforcement of more stringent regulations with a view to diminish the risk of contagion, but they ask, reasonably enough, why cattle which are unmistakably free from disease should not still be brought to Salford for sale. The compulsory slaughter of cattle at the port of landing is a provision of the most arbitrary character, and only to be justified by conclusive evidence that it is possible in no other way to arrest the spread of the plague. Has such evidence been forthcoming? We believe not; but on the contrary, we venture to affirm that a complete isolation of the diseased animal in the place where the disease first breaks out, or its immediate slaughter under proper supervision, would effectually localise the disease, and render further restrictions on trade wholly unnecessary. These remarks are equally applicable to the proposed restrictions upon the movements of home stock. There is no more danger of rinderpest being conveyed up and down the country by a healthy beast than of the transmission of smallpox by a man who has never been infected with the germs of that malady.

It is true that the restrictions imposed upon English breeders of stock will, to a limited extent, be a set-off against those with which it is intended to weight the foreign trade. Nevertheless, it is only reasonable to anticipate that if the Bill in its present form becomes law, it will strike a deadly blow at the trade in foreign cattle. The balance of advantage will be largely in favour of the wealthier class of English agriculturists; and unless prices reach an extravagant figure, we fear that practically we shall be driven to buy our meat in a market from which competition has been rigorously excluded. At all events, the policy which the Duke of Richmond has put forward cannot fail to enhance the price of meat considerably; and, indeed, we observe that one authority expects that, after the Act is brought into operation, prime cuts of beef and mutton will sell at rates varying from a shilling and fourpence to eighteenpence per pound. The emergency is therefore a serious one for consumers. To the great majority of the people of this country the question at issue involves considerations of vital moment to the physical well-being of themselves and their families. It is to be hoped that the new breakers by which Paterfamilias is surrounded will give a great impetus to importations of fresh and preserved meat from foreign countries. Mr. Tallerman, in an interesting report just published, states that in 1877 the shipments of fresh meat were more than thirteen thousand tons greater than in the preceding year. "Wherever care and practical knowledge" were shown, the meat has been invariably landed in the finest condition, even in the height of summer. In one case a cargo of beef was 120 days making the voyage from South America, yet the refrigerating process was so successful that the quality of the meat suffered no deterioration, either from the length of the journey or from the intense heat of the tropics. Mr. Tallerman looks for an indefinite extension of this trade, believing as he does that we shall draw large supplies of mutton and beef from the numerous cattle districts of the European continent as well as from American prairies and Australian sheep-runs. Mr. Tallerman touches upon the proposed legislation for restricting the importation of live stock, and makes a

statement which we sincerely hope will be justified by the result:—"We believe that it is unnecessary to provide such an enactment, inasmuch as the rapid progress made in the perfection of the system of refrigeration provides such great facilities for the distribution of dead meat from distant countries, that animal food can be imported already killed much more effectively and economically than as live stock, and that the matter will, therefore, settle itself upon a commercial basis. The measures we have taken for effecting this object are on the point of completion, and there is every reason to hope that, before the end of the year, supplies will be brought to the various markets throughout the kingdom with an unvarying regularity, and in such quantities that cannot fail to cause a marked reduction in price."

It is desirable that steps should be taken to bring the meat thus imported within reach of the bulk of the population—that, in fact, it should be on sale in the centre of every populous district in London. If this were done, we think that the development of the trade would take place with even greater rapidity than Mr. Tallerman anticipates. We must not, however, rely too much upon a condition of things which has yet to be realised, but rather adopt energetic measures to prevent our legislators from building up another food monopoly, as mischievous in some respects as the one which their predecessors abolished a generation ago.

ANOTHER BURIALS BILL.

As will have been seen from the record of Parliamentary proceedings, Mr. Ritchie, one of the Conservative members of the Tower Hamlets, has transformed the resolution of which he had given notice, into a bill "to enable incumbents of parishes or ecclesiastical districts, or ministers in charge of the same, to permit interments in churchyards with a religious service other than of the Church of England, or without any religious service." The measure, which has the names of Mr. Ritchie, Mr. Gorst, Mr. Woodd, and Mr. Sampson Lloyd at its back, consists of four clauses embodying the aforesaid object, and proposes to enact that the incumbent can take action on the request of the relative or person responsible for the burial of the deceased, and that such service as may be allowed by the clergyman must be conducted in a decent and orderly manner, and without obstruction. It does not appear that the hon. member for the Tower Hamlets has secured a night for discussing the bill on the second reading, nor that it is likely to meet with any considerable support inside or outside the House Commons.

If he is not trifling with a very serious subject, Mr. Ritchie is proposing a scheme which is no better adapted to secure a settlement of the Burial difficulty than any of the ingenious compromises which, during the last ten or fifteen years, have been propounded, and have fallen through. His permissive bill is entirely based upon an improbable contingency—the assent of the incumbent. To introduce such a measure in the teeth of the recent protest of 15,000 clergymen against the intrusion of any other person into the parish burial ground, or the use of any other service than the service of the Church of England, indicates a confidence in the readiness of the clergy to turn their backs upon their public declarations which is quite marvellous. The great majority of the clergy have taken a stand on their own exclusive ground, and unless Mr. Ritchie has clear evidence that there has been a sudden revolution of opinion amongst them, his bill is a childish delusion. Probably the majority of the incumbents to whom he proposes to give freedom of action would prefer a Parliamentary mandate, from which there could be no appeal—as Mr. Osborne Morgan proposes—to being placed in the invidious and embarrassing position suggested by Mr. Ritchie.

The bill also consecrates afresh, and with emphasis, the right claimed by the clergy as trustees of the parochial burial-grounds, after the House of Lords, and nearly one-half the

House of Commons, have declared that it is expedient the monopoly should cease. It is rather late in the day to pass a new enactment which recognises anew the supremacy of the parson in the parish churchyard, and indirectly gives the force of law to his refusal to allow it to be utilised apart from his exclusive claims—claims, too, which have so recently been paraded and insisted upon before the country. And it would be absurd to suppose that Parliament would stultify itself by accepting a bill which there is every reason to believe would become inoperative.

Should Mr. Ritchie's Bill ever come before the House of Commons, we have no doubt it will be met in a way that accords with present facts. Surely he cannot suppose that Mr. Osborne Morgan and his supporters, with a not-distant triumph for their simple remedy for the Burial grievance in view, will be ready to accept a proposal so illusory, and one which in a year or two might become a dead letter. The non-member for the Tower Hamlets gives the clergy credit for sentiments that they themselves disavow, and proposes a plan which would open the door to diversity of action in the parish burial-grounds at the whim of each incumbent. And this is to be a settlement of the Burial controversy!

THE HOME REUNION CONFERENCE AT IPSWICH.

AN esteemed correspondent, who declares himself to be "in substantial agreement" with the views expressed by us as to the relations of Nonconformists to the Established Church, thinks that some of our criticism would have been considerably modified if we had been acquainted with all the facts of the case. He states that, although the conference was convened under the auspices of the Home Reunion Society, the presence of Nonconformists was not understood or construed as expressing in any degree approval of, or sympathy with, its objects. They were approached both by the High-Church and Evangelical parties with frankness and courtesy, who earnestly and with evident sincerity expressed a desire that Churchmen and Dissenters should cultivate more amicable relations while comparing their points of agreement and disagreement. Nothing was concealed in respect to the arrangements of the meeting, and those who projected it were candidly told by the Nonconformists with whom they were in communication, that any return to the Church was utterly out of the question, and that they should claim the utmost freedom of speech. Our correspondent says that it was by far the most influential representative gathering ever held in Ipswich, and that it has certainly done the cause of Nonconformity some service.

We very cheerfully give insertion to the substance of our correspondent's letter, which we are not permitted to publish in full, and are quite ready to accept the assurance that himself and friends were not induced to take part in the meeting by any kind of misrepresentation. So far as the free interchange of opinion amongst religious men of diverse views is concerned, it may be remembered that in our first article we expressed with emphasis our approval of such intercourse as both needful and beneficial. The misfortune was that the only practical views submitted to the Conference bore upon the return of Nonconformists to the Established Church, and it was mainly upon this view of the case that our arguments were based. We endeavoured to show that, while there was ample room for the exercise of charity, and the drawing closer of mutual sympathies, there was no common ground for discussing questions of reunion, and we endeavoured to point out the characteristics and peculiar perils of the scheme of unequal comprehension which Earl Nelson and his friends placed before the conference. That there are specific questions which might be discussed with great and mutual advantage between Churchmen and Dissenters—such as disestablishment—we have been forward to admit, but believing with our correspondent that the absorption of Nonconformists into the Established Church is "quite out of the question," it seems to us to be a sheer waste of time formally to debate so utterly impracticable a suggestion in a public conference.

A new volume of poems is expected at no distant day from Professor Nichol's pen.
The Royal Italian Opera opens on the 2nd of April, and Her Majesty's Theatre on the 20th of that month.

Literature.

RECENT DISCUSSIONS ON DESTINY.

In some of the weekly and monthly serials which allow the discussion of theological doctrines, a controversy has been going on for some time on the questions of doom and destiny which form the topics of the volumes before us. By this time a considerable literature has accumulated, with which perhaps we ought to have some acquaintance in order to do justice to Mr. Farrar's and Mr. Cox's books. But we cannot pretend to be deeply read in this matter, partly because we have personally been indisposed to reopen a question which we had shelved some years ago, and partly because it seemed to us that so momentous a subject ought not to be discussed piecemeal, but should be considered thoroughly if at all. On this account we have derived very different impressions from these two books. Canon Farrar's is sketchy, rhetorical, very eloquent and florid—as all his writings are—but leaves the impression that it would be better to say a good deal more or else to say nothing at all. Mr. Cox's work, although not professing to be exhaustive, is very thorough; it is indeed one of the most systematic and coherent theological treatises it has ever been our good fortune to read, and we think few can study it without finding themselves really instructed and aided by the luminous and comprehensive view of a vast subject which it supplies.

We have had the pleasure on former occasions of commending Canon Farrar's published sermons as well as his other writings. The present volume displays the same qualities as the former, but we cannot regard them with quite the same unmixed approval. The style of Canon Farrar is intensely rhetorical—so much so that, unless it is made the vehicle of well-matured thought, and earnest, but balanced feeling, it is exceedingly apt to degenerate into bombast. Canon Farrar admits that this volume is hastily put together, and there are many indications that it is: even errors of the press are not so carefully avoided as they ought to be. And haste is a temptation which the rhetorician ought to guard against. The topics of this volume require very earnest and studious treatment, and we confess that we are a little wearied by the perpetual effort to settle great questions by a thrill of emotion, or even passion, rather than by a more judicial and reasoning process. In such a case as this, Canon Farrar's elegant and attractive style is apt to lose its charm—the rhetoric is too exuberant, too luscious, too overloaded with adjectives and ornaments; the tone is suggestive of a continuous scream, and is altogether too shrill and sensational. Moreover, we distinctly object to a habit Canon Farrar has of throwing his lexicon at the heads of his opponents, and impeaching the scholarship and competency of those whose exegesis does not coincide with his own. Still more do we object to such a style of lecturing those whom he is endeavouring to confute as this. He requests them to—

Be shamed into a little humility—a little doubt as to their own absolute infallibility on all religious subjects, a little sense of their possible ignorance or invincible prejudice, a little abstinence from cheap anathemas and contemptible calumnies, a little avoidance of such base weapons of controversy as the assertion that those who hold such views as I have here advocated are repeating the devil's whisper, "Thou shalt not surely die" (p. 215).

If Canon Farrar's position is so argumentatively and critically unassailable as he professes—and we have no wish to challenge it—he can afford to be generous to his opponents, and even to suffer them to betray a little intemperance without catching the infection in his own way, and becoming supercilious and well-nigh scornful. No good cause is benefited by this jobation of adversaries, and we have such confidence in Canon Farrar's good sense and temper that we are persuaded he will prune his book of these excrescences when it comes to be reprinted and revised.

One more complaint we must make before we turn to the other side. We do not think Canon Farrar does sufficient justice to the writers who supply him with arguments and illustrations. He is obviously deeply indebted to Mr. Cox's work; he has reproduced many of his most forcible reasonings, but with very scanty acknowledgment; and he does not refer to him at all exactly where he is most indebted.

It may be that Canon Farrar's book will be helpful to many who are more susceptible to argument when it comes heated with strong emotion than when its light is clear but cold.

* *Eternal Hope*. Five Sermons preached in Westminster Abbey. By the Rev. F. W. FARRAR, D.D., F.R.S. (Macmillan, 1878.)
* *Salvator Mundi; or, Is Christ the Saviour of All Men?* By SAMUEL COX. (Henry S. King, 1877.)

Whipped cream is very nice, and if the cream is really there its delicate flavour may perhaps justify the bulk which it occupies. And we will not shut our eyes to the fact that some of the most dismal and dreadful views of destiny which have been held are best met by the indignant wrath of insulted moral sense rising up to expel in its just and holy anger the unhallowed conceptions which dare to invade its temple and trample upon its sanctities. The language of a devout worshipper is, "I will praise Thee with my whole heart"; and such praise becomes languishing and hesitating if it is embarrassed by representations of God which can only be accepted when the finest sentiments of justice and benevolence are silenced and put out of sight. Modern sceptics complain of the anthropomorphism of current conceptions of God. The truth is that their fault is that they are not anthropomorphic enough. A God who is not anthropomorphic is likely to be either hideous and pagan or an impalpable scholasticism, the product of a philosophic laboratory. The suppressed major premiss that gives cogency to all Canon Farrar's most eloquent and forcible appeals is that God is, in His moral nature, like ourselves, and that although there are deep abysses in His nature that are veiled in mystery, yet nothing can be admitted concerning Him which contradicts the primary affirmations of reason and conscience.

Mr. Cox's work consists of a series of lectures, or studies, which were originally given to his Bible-class. Consequently it is not a collection of rhetorical appeals to uninstructed people, nor is it a series of devout meditations on matters of practical divinity. It is a scholarlike investigation of a subject undertaken in a style which can be understood by all moderately reflective persons, while at the same time it satisfies the requirements of the more educated class whose final appeal is not to any received translation, but to the carefully revised original text. Those who shrink from accepting orthodox views of destiny very generally feel conscious that in doing so some portions of the letter of Scripture must be explained away, or at any rate that their interpretation is a matter of prodigious difficulty. Mr. Cox meets the case of such persons, and professes to show that these formidable texts need not be emptied of meaning; but that, on the other hand, they enclose a wealth of teaching which is veiled and obscured by current translations and explanations, and that when properly understood and brought into harmony with all collateral and related doctrines, their lurid and revolting significance recedes, and they become once more stars shining with a celestial light. Mr. Cox discusses, and very thoroughly, the words which form the strongholds of true and false ideas—such words as "hell," "damnation," "everlasting"—but in no case is he content with merely verbal discussions. While giving full weight to the most exact and critical investigation of words and sentences, he uses them as glasses in which truths and principles are mirrored; and far from diluting their significance he intensifies it, and thus gives a new vindication of the Divine authority which is weakened when it is supposed to lend its support to dogmas before which human intelligence and conscience must bow in abject and speechless submission.

There is no doubt that such books as these of Canon Farrar's and Mr. Cox's, come to a people that is prepared and waiting for them. Thirty years ago, or even less, such teachings were never heard in the pulpit, were indeed supposed to be marks of that contumacious infidelity which rebels against mysteries, and refuses to shut its eyes, even in prayer. The terrible forms in which doctrines relating to perdition were clothed by Jonathan Edwards and the divines of his time has given them a fixity of which we are still conscious. For such dogmas, when they are once received, maintain their ground by their enormous dead weight. They are too big to be carted off with a crowd of smaller and more moveable theological properties, which were at one time supposed to be essential parts of the Temple furniture. And this sense of mass still clings to many notions which consequently survive long after they have ceased to be admired or valued. But the indications are plain that these notions must be reconsidered. In their ancient forms they can no longer be sustained. Only a few men like Father Furniss (there is something hot and blasting even in his name) can teach little children in this style:—

Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every minute for ever and ever, without ever stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke—three times as bad. How then will your body be after the devil has been striking it every moment for a hundred million of years

without stopping?—[From "The Sight of Hell," a penny book, published, *Permissu Superiorum*, by Duffy, 22, Paternoster Row. This book contains thirty closely printed pages, of which this is a specimen.]

Of course we can't stand this! But the question comes, How is any doctrine of eternal damnation to be diluted so as not to involve this, or something equally revolting? Is Father Furniss wrong—or is he simply but pitilessly logical? We must somehow clear our minds of these confusions, and if we are to be thorough and outspoken and sincere shall we accept Father Furniss as our spokesman, or "reform it altogether," and open our minds to such a complete reconsideration of the entire question as Mr. Cox and teachers of his class offer? Perhaps our readers, *sine permissu superiorum*, will prefer Mr. Cox to Father Furniss as a guide in their studies of Eschatology.

"FRENCH POETS AND NOVELISTS."

Mr. James's work on "French Poets and Novelists" may be regarded as indicating a tendency. French poets and novelists of the type to which he is chiefly drawn would but a little while ago have been generally regarded as below serious treatment in this country. Poets who are not afraid to title their chief productions "Flowers of Evil" may be regarded *prima facie* as indifferent to certain orders of opinion, and the classes who are thus obtrusively warned off the ground are not likely to run any risk in taking their way across it. But here, as in so many other cases, it is true that the objectionable phases are the most apparent; and that more intimate knowledge may show that the bugbear was so far one of our own creating. An antipathy which is based merely on general reasons, and makes impossible a fair investigation, is not a spirit to be encouraged, at all events in literary criticism; and therefore we should be inclined to regard as a step in the right direction the attempt to substitute something like knowledge for mere misknowledge of writers who are regarded as eminent among their own countrymen, even if it should end in a justification and a strengthening of our attitude of protest and instinctive repulsion. Mr. Saintsbury, in the *Fortnightly Review*, and Mr. Swinburne in various journals and reviews have, on this side of the Atlantic, been intent on this work for some time past; and with all the drawbacks of their style of writing, we are fain to confess that they would have been far more likely to gain their end than is Mr. Henry James, jun. He has studied his subjects closely, he writes neatly, and with great care; but he tends to go round and round the surface of his subject rather than to strike into the heart of it, and to exhaust it. Something may be due to an unacknowledged feeling of a demand for an apologetic attitude, or it may be in the nature of Mr. Henry James's critical genius. At all events, we cannot rid ourselves of a sense of the superficiality of these essays. The book deals with Alfred de Musset, Théophile Gautier, Charles Baudelaire, Balzac, George Sand, Flaubert, Tourgenieff, the two Amperés, Madame de Sabran, Mérimée's Letters, and the Theatre Français. From this it will be seen that Mr. Henry James is by no means true to his title, and can draw a trifle on a Russian author to help to eke out his book. By far the best sketch is that of Madame Sand, though Mr. James has failed to refer to, not to say to signalise faithfully, the peculiar development to which her love of nature and her devotion to the French peasantry in the desire for a true equality based on something else than a false æsthetic rapture, finally impelled her genius. As he says, she was being constantly impelled into new positions through indomitable impulses; and though he tells us that with her, "the distinction between virtuous and vicious love is not particularly insisted on," he certainly does nothing to trace out the influence on her of a love which, whether "virtuous or vicious" in her light or in his light, was one of the most disastrous to a fine spirit that literary history records. Mr. James is too intent on a certain Parisian association of ideas, which leads him too often to accept a secondary point as a primary one. Conspicuously is this the case in his treatment of Théophile Gautier, who was determined to make his genius interpretive of certain merely sensuous impressions. In spite of his constant endeavour to make the object stand before the eye by virtue of its quality gathered up into graduated epithets, we cannot but regard his style of poetic work as conspicuously false, unfitting the most ordinary manufacture with true inspiration and thereby lowering it. "He enriched his most picturesque vocabulary from the most recondite sources; it has a most robust comprehensiveness. His favourite reading, we have

somewhere seen, was the dictionary; he loved words for themselves, for their look, their aroma, their colour, their fantastic intimations. He kept a supply of the choicest constantly at hand, and introduced them at effective points." To a certain class of minds it might seem as though in this he anticipated Walt Whitman. Though Mr. James has evidently bestowed great pains on this sketch, he has not made Gautier so interesting as he might have done. For one thing, he fails to bring prominently forward the reason why it was that Théophile Gautier in his novels—and in spite of a confessed total lack of artistic faith, as well as of any other, and an utter disregard of the moral relations of things—yet felt himself under the necessity of yielding to the somewhat Philistine demand for poetic justice. Even the "Captain Fracasse," which Mr. Henry James rates more highly than any other, surprises us—we do not say quite joyously—by its happy ending. There can be no doubt whatever that the very boldness with which Gautier not seldom treats immoral themes tends sometimes almost to justify him, as though we had here a mind only half developed into moral consciousness, and wholly possessed by love of colour and immediate impression as not to be strictly amenable to any other influence. When Mr. James can treat of Baudelaire with such sympathetic appreciation, it certainly is a little contradictory in him that he should so dogmatically declare Poe's verses to be so "very valueless" when his hero, who was so keen for melody, could so profoundly admire them. We have less fault to find with Mr. James for his declarations about Poe's philosophy; but we wish he had not, even by contrast, compared Baudelaire to Hawthorne, though only to the extent of defining the author of the "Fleurs du Mal" as a "sort of Hawthorne reversed." That is about the loosest kind of critical definition possible; and we really thought we had had enough of it when Poe was declared, in ever memorable words, to be a "Nathaniel Hawthorne plus delirium tremens" by a very distinguished English critic. Occasionally Mr. James allows himself to slip into indelicacy of expression, greatly to the injury of what has gone before as regards true impression, as in this case:—"Half the beauty of Alfred de Musset's writing is its simple suggestion of youthfulness—of something fresh and fair, slim and tremulous, with a tender epidermis." That is a clause too much; it materialises—and materialises alone—adding nothing to the idea; for whatever is "slim and tremulous" could hardly have other than a "tender epidermis," and could not possibly be pachydermatous.

By far the best essay in our opinion is that on Balzac. It gathers up his characteristics in a careful, keen, incisive way. It is more penetrating, less taken up with what are in strictness merely secondary elements. Mr. James emphasises the need that Balzac felt for a philosophical system, which sustained him in one respect, but weakened him in another. It added to his productiveness; but detracts from the artistic satisfaction felt in his work. He is a Proteus that takes many manifestations; but he generally discovers himself too soon. The purely healthy dramatic quality that pertains to the imagination, is to some extent in him superseded by what, for want of a better term, we may be allowed to call merely intellectual curiosity; and the revelation of character is too transparently directed by a foregone idea, notwithstanding that there, as elsewhere in these French novelists, no moral ideal is recognised, but only an intellectual or artistic one. This is the grand contradiction in Balzac, which is thus in a mild and half-apologetic way indicated by Mr. Henry James:—

In addition to possessing an immense knowledge of his field, he was conscious that he needed a philosophy—a system of opinions. On this side, too, he equipped himself; so far as quantity goes, no man was ever better provided with opinions. Balzac has an opinion on everything in heaven and on earth, and a complete, consistent theory of the universe which was always ready for service. "The signs of a superior mind," says M. Taine, speaking of him, "are *vues d'ensemble*—general views"; and judged by its wealth in this direction Balzac's should be the greatest mind the world has seen. We can think of no other mind that has stood ready to deliver itself on quite so many subjects. We doubt whether, on the whole, Aristotle has so many *vues d'ensemble* as Balzac. In Plato, in Bacon or Shakespeare, in Goethe, in Hegel, there are shameful intermissions and lapses, ugly blank spots, ungraceful liabilities to be taken by surprise. But Balzac, as the showman of the human comedy, had measured his responsibilities unerringly, and concluded that he must not only know what everything is, but what everything should be. He is thus *par excellence* the philosophic novelist; his pages bristle with axioms—moral, political, ethical, æsthetic; his narrative groans beneath the weight of metaphysical and scientific digression. The value of his philosophy and his science is a question to be properly treated apart; we mean simply to indicate that formally in this direction he is as complete as in the others. In the front rank, of course, stand his political and religious opinions. These are anchored to "the two eternal truths—the Monarchy and the

Catholic Church." Balzac is, in other words, an elaborate Conservative—a Tory of the deepest dye. How well, as a picturesque romance, he knew what he was about in adopting this profession of faith will be plain to the most superficial reader. His philosophy, his morality, his religious opinions, have a certain picturesque correspondence with his political views. Speaking generally, it may be said that he had little belief in virtue and still less admiration for it. He is so large and various that you find all kinds of contradictory things in him; he has that sign of the few supreme geniuses that, if you look enough he offers you a specimen of every possible mode of feeling.

"AN OPEN VERDICT."

Those who are acquainted with Miss Braddon's earlier novels, and who have read this—the last from her pen—will scarcely fail to recognise a marked advance both in tone and in execution. There is less that is merely sensational; the characters are of a higher type; the sentiment is altogether healthier—in fact, unexceptionally and vigorously healthy. With this the writing is more careful, although here and there are to be found some of the old mannerisms, and if there is less of unstudied and luxurious abundance, there is more art. We should be disposed to say that, although "Joshua Haggard" was a remarkable and well-finished study, the "Open Verdict" contains a greater number of carefully-drawn and highly elaborated characters than any other work which Miss Braddon has written.

We do not purpose to tell the tale of this story. It is sufficient to indicate the meaning of the title. The "Open Verdict" was delivered on the occasion of the death by poison of a wealthy recluse—Mr. Harefield, who lived with his only daughter, the heroine, for whom he appeared to care nothing, if indeed his feeling towards her was not something more than negative. Between them there was neither confidence nor affection, and no effort of the daughter, Beatrix, to draw him forth from himself had ever obtained from him the smallest response. She, in time, fell in love with the curate of the village, a scholarly and highly-connected man. The declaration of this attachment was met by her father with hard and angry repulse, and she was forthwith forbidden ever to see him again. Soon afterwards, following the visit of a stranger whom Beatrix recognised to have been a friend of her mother, who was an Italian, the father was found dead, having died from taking laudanum. The relations between the father and the daughter were well known; Beatrix, at the inquest, spontaneously confessed that she had recently bought laudanum for herself. Nothing, however, could be proved against her, but there was also no apparent reason for suicide, and therefore the jury returned an "open verdict." Thenceforward, excepting by two or three friends, she was treated with suspicion. The tongues of scandal-mongers dealt freely with her, but she firmly stood her ground. In one of the last chapters the long-delayed explanation comes in the shape of a letter written by the father immediately before he committed suicide, but which, out of hateful though concealed jealousy, her own most intimate friend, Bella Scratchell, having found, had appropriated, revealing its existence only on her own death-bed. What it cost to Beatrix, meantime, was the dastardly abandonment of her lover, who believed her guilty, and left her in her supreme misery without once seeing her.

Of this lover, Cyril Culverhouse, Miss Braddon has made a careful study, not so well wrought as some others—that of Bella Scratchell, for instance, which is a work of finished art—but still one of power and, to a certain extent, original. He is cultured, refined, pure, devoted, and self-sacrificing, labouring night and day for the soul's salvation of those around him. Yet he allows this suspicion of Beatrix's guilt to take possession of him, and leaves her like "a mean hound." We are not sure of the consistency of this character, although the author might reply, Who is consistent? Here the explanation is that, although Cyril, as a man, retains his love, as "a priest" he could not marry anyone against whom the finger of the world had pointed with grave, if assumed, suspicion. That might be in the case of one who is more priest than man, but that does not excuse his cowardly baseness afterwards; it does not excuse it in his own sight, but he is rewarded with a good deal more than poetical justice. But the man, with all the good that the author attributes to him, and with all his rare devotedness, is not likeable. Love here, is not only stronger than death, but it proves to be stronger than contempt, which is certainly a very exceptional instance in humanity.

But the two leading characters in this novel are not the best. There is the pleasant, warm-hearted, hospitable vicar, a man of old books, but

* *French Poets and Novelists*. By HENRY JAMES, jun. (Macmillan and Co.)

* *An Open Verdict*. A Novel. By the Author of "Lady Audley's Secret." (John Maxwell and Co.)

still of shrewd observation, and his well-intentioned, but mischievous match-making wife, to whom all that is evil in the history of the characters in this work is due. If Miss Braddon has a distinct purpose in this work it is to illustrate the utter mischievousness of attempting to take people's fortunes into one's own hands as Mrs. Dulcimer was always doing—making matches that ended in nothing but misery; hinting at love which did not exist excepting in her own imagination, in order to bring things on; and altogether, in the most innocently criminal way, ruining lives and breaking hearts, but remaining to the end, with all the human wrecks around her, just the same self-complacent matchmaker as ever. Here she is introduced with her paradoxical husband, the vicar:—

"Now wouldn't it be a blessing, Clement, if we could see her well married—married to a man of position, you know—and an honourable-minded man, like Kenrick? You know you always said he was honourable. You could always believe him."

"True, my love. Kenrick had his good qualities. He was not a lad that my heart ever warmed to, but I believe he did his work honestly, and he never told me a lie."

"Then don't you think," urged the enthusiastic Selina, "that he would make Beatrix Harefield an excellent husband?"

"My dear," said the vicar, gravely, "you are the best natured of women; but I am afraid you do a great deal of harm."

"Clement!"

"Yes, my love. Good-nature in the abstract is undoubtedly beautiful; but an active good-nature, always on the alert to do some service to its fellow-creatures, is of all attributes the most dangerous. Even the attempt of this good man, Bishop Berkeley, to found a college in the Bermudas resulted in waste of time and money. He would have done better had he stayed at his Irish deanery. The man who does least harm in the world is your calmly selfish person who goes through life by the narrow path of a rational self-indulgence, and never turns aside to benefit or interfere with the rest of the human race."

"One of your dreadful paradoxes, Clement. How does that agree with St. Paul's definition of charity?"

"My love, St. Paul's charity is a supremely passive virtue. It suffereth long, is not easily provoked, is not puffed up, thinketh no evil—all which qualities are compatible with strict neutrality as to one's fellow-creatures' affairs."

"Suffereth long—and is kind, you left that out, Clement."

"Kindness there I take to imply a mental state, and not a pushing, exacting benevolence," replied the vicar. "Charity poketh not its nose into its neighbour's business—maketh not matches—busieth not itself with the conduct of other people's lives—and never doeth any harm. Good-nature does no end of mischief—in a perfectly well-meaning way."

The Scratchell family, whose shifts to make both ends meet are described with a humour that is not altogether common with Miss Braddon, are admirably drawn. Bella, the evil genius of Beatrix, was one of them. Ultimately she marries an old wealthy, retired, and widowed manufacturer, of bad grammar but good heart—and is saved from moral destruction only by death. The gradual development of this character from negativeness to badness is most skilfully illustrated.

Let us make one other quotation to illustrate Miss Braddon's method of dealing with religious subjects. It is from an interview between Cyril and a young working-man sceptic:—

"Yet I think the book you are reading is something in the form of a tract," speculated Cyril, whose quick eye had caught the title of Carlyle's book.

"It is not a religious tract, sir. It appeals to man's highest faculties—it kindles all that is best and greatest in his soul—but it does not pelt him with Scripture texts, or tell him that he is by nature a reprobate and castaway, judged and doomed before he was born."

"Do you think the Bible tells a man that?"

"Yes, sir, it does. The Bible texts that were flung at my head in my childhood and boyhood were all to one purpose. They told me that I was a vessel of wrath, and that I was doomed to the burning. When I was eighteen years of age I began to think for myself."

"You began to work out your own salvation with fear and trembling."

"No, sir. I had read Shelley's 'Queen Mab' by that time, and I had my own ideas of the justice of my Creator. If He were just He would not create me for misery either here or hereafter. And then I looked round me and saw a world that reeked with human misery and divine injustice."

"Stop!" cried Cyril. "Were this world the end of our life the differences in the fortunes of mankind might imply injustice in the Ruler of this world; but the balance is to be struck elsewhere—the day of reckoning is to come, when each man shall reap the reward of his works, whether they be good or evil."

"Am I to take your word for all that?" asked Emmanuel, his projecting eyes shining with a fierce light. "You are like the rest of them. One after another they have come to me—Church of England, Wesleyans, Baptists, Ranters—all with the same dogmatic assertions. My own senses tell me that this world teems with suffering and wrong. Am I to take the other story on hearsay?"

"Have you not seen something more than suffering and wrong?" argued Cyril. "Have you not seen that even in this brief mortal life—which true believers regard as but a troubled passage to eternal peace—have you not seen that even here men reap as they have sown? To the sober man health and tranquillity; to the drunkard disease and early death. To the honest man the world's respect; to the reprobate the bitter cup of shame. This little room we sit in bears

the evidence of your sober, industrious life. Where is the injustice here? Now and then we see a good man struggling with calamity—tried as Job was tried—chastened as David was chastened—but his struggles are an education for heaven; and could we but see rightly we might regard him as a chosen servant of God."

"And what of your hospitals for incurables, filled with beings created only to suffer?"

"You have never visited one of those hospitals, or you would know that among those sufferers there are many whom heaven has gifted with a patience that makes life almost happy, and a faith that fills even their hours of pain with hope."

"Dreamers and enthusiasts all," said Emmanuel.

"Amongst them are some who have talents that make life interesting—or even genius that lifts them up above the common earth and creates for them a world of their own. We cannot measure our fellow-men's misery or happiness any more than we can measure the goodness and justice of God. Some of the most unhappy of men are those to whom fortune has given all good things."

"What do you deduce from this?"

"That if we could know the hearts and minds of all men as God knows them we should not accuse our Maker of injustice. He has given us the highest of all gifts, understanding and free will. It is for us to work out our redemption with these."

"You believe in free will?" asked Emmanuel.

"As I believe in God's justice."

"My father was a Calvinist. He believed himself one of the elect, and his fellow men, mostly, outside the pale."

"You were brought up in that gloomy faith—the faith of that hard good man who had love and mercy neither for himself nor his fellow-men—who put an honest woman in jail for dancing at her kinsman's wedding—and condemned a brother theologian to the stake for differing in opinion with him. Well, I can hardly wonder that your mind has taken a distorted view of Christianity, for though a Calvinist may be a very good man, I doubt his being a pleasant man, or being able to make his faith sweet and pleasant to others. But if you will accept Christ's Christianity for your guide—if you will look to Christ's heaven as your goal—you will find no thorns in your path."

There has been worse theology than this.

"THE DICKENS DICTIONARY."

Nice questions about the peculiar elements of genius may well be put aside in view of the effect which Dickens's writings have produced. The higher creative qualities have been denied to him; he is said to have been a mere exaggerator of external traits—a kind of farcical playwright composing under the new conditions of a novelist. It is urged that his knowledge of human nature was special and narrow; that his impulses failed if he was not kept in constant contact with the kind of life with which he had been in youth familiar—a point which was, in fact, somewhat painfully realised in his experience during that trying residence in Switzerland of which he so wearied. We remember that a certain distinguished thinker once said that a writer would never reproduce faithfully phases of life with which he had not been accustomed in youth; and he might almost have cited Charles Dickens as at once a proof and illustration of his doctrine. When Dickens dealt with remote themes, as in the "Tale of Two Cities," we are not moved when he most means to move us—there is a suggestion of theatricality, and sometimes even of insincerity; but let him conduct us to the Marshalsea, to the by-ways of London life and character, then—in spite of the apparent limitation of his genius—he has the power to surround his characters, exceptional, special, local as they may be, with the light of universal interest. He relates that which is typical in them with that which is generically human, through his unique power of throwing them into positions in which their conduct suggests that mingled strain of feeling—half pathetic, half humorous—which truly pertains to genius. If Dickens was very far from a realist, as he might at first sight appear to be, in the material with which he deals, he is distinctly a realist in the quality of his humour. Generally, whatever there is of humour in his description is fantastic, affected—a mere effort to raise a laugh by a play of words, a conceit of descriptive skill, as in the purely burlesque rendering of the proceedings of a law court in the trial in "Pickwick"; but when he aims at self-interpretation in the character there is not seldom a very fine dramatic quality. Not to go further than "Pickwick" itself—which does not specially aim at exhibiting this element, but rather the other, think of that meeting of Sam Weller and his father, and their discussion of the step-mother and her pious tea-giving; or, better still, think of Dickens's overdrawn picture of Skimpole and then of the words he thus puts in his mouth:—

I am constantly being bailed out like a boat, or paid off like a ship's company. Somebody always does it for me. I can't do it, you know, for I never have any money; but Somebody does it. I get out by Somebody's means. I am not like the starling; I get out."

* *The Dickens Dictionary. A Key to the Characters and Principal Incidents in the Tales of Charles Dickens.* By GILBERT A. PIERCE. With additions by WILLIAM A. WHEELER. (Chapman and Hall.)

you were to ask me who Somebody is, upon my word I couldn't tell you. Let us drink to Somebody. God bless him."

My butcher says to me he wants that little bill. It's a part of the pleasant unconscious poetry of the man's nature that he always calls it a "little" bill—to make the payment appear easy to both of us. I reply to the butcher, "My good friend, if you knew it, you are paid. You haven't had the trouble of coming to ask for the little bill. You are paid. I mean it."

"But suppose," said my guardian, laughing, "he had meant the meat in the bill, instead of providing it?"

"My dear Jaradyce," he returned, "you surprise me. You take the butcher's position. A butcher I once dealt with occupied that very ground. Says he, 'Sir, why did you eat spring lamb at eighteenpence a pound?' 'Why did I eat spring lamb at eighteenpence a pound, my honest friend?' said I, naturally amazed at the question. 'I like spring lamb!' That was so far convincing. 'Well, sir,' says he, 'I wish I had meant the lamb as you mean the money!' 'My good fellow,' said I, 'pray let us reason like intellectual beings. How could that be? It was impossible. You had got the lamb and I have not got the money. You couldn't really mean the lamb without sending it in, whereas I can, and do really mean the money without paying it!' He had not a word. There was an end of the subject."

And it is very noticeable that while in some other and less important respects Dickens's writing did not gain force as he grew older, in this most essential respect it did; his characters are more and more allowed to paint themselves, and thus are brought more closely to the reader's sympathy, simply through the determinations of their own genius or character, less effort being made to recommend them by tricks of description and laughable exaggeration of single features. Some indulgence in this, indeed, pertained to Dickens's style of art, but it was more and more kept in subordination to a higher purpose; and thus we can very readily believe what we are told, that Dickens, instead of finding the work of composition grow lighter as he advanced in years, became more and more laborious and intent on the most careful elaboration. But it may as well be admitted at once that few great humourists would suffer so little from being presented in shreds and patches as is the case here; which fact suggests that Dickens, in spite of his remarkable gifts, may have had a very great struggle against that episodic character which so marks his earlier works, and seem to be his natural line. His later tendency to satirise particular forms of institution militated against his complete success in subduing the disconnected and episodic tendency.

The gallery of characters he has created, well-defined though they are in most instances, are so varied that they may well tend in the case of those who do not read critically, to get confused with each other; and for such this "Dictionary"—produced by two literary men of America—will be of great use, while to the student, amongst other services, it may help to bring forcibly before him some of the points we have just mentioned. It gives first a list of the characters alphabetically arranged, with short descriptions of them, helped by extracts; the stories being, of course, taken in the order of their production. Then we have what is really an outline of the story under the heading of "Principal Incidents." Thus, as can be easily inferred, a glance at the volume, at the proper place, will be found to recall, to one who has already read the story, all the chief points. Mr. Charles Dickens has prefixed to the English edition a note vouching for the care and accuracy with which the work has been done—a point on which we can fully bear him out. Seeing that so much in Dickens has already become a common element in the language, reference and allusion to the chief characters and incidents are very common. This volume will, therefore, be of great use as a volume of reference, and as a convenient refresher of the memory, and as such we can most confidently commend it. It is perhaps the most efficient and practical testimony to the true and permanent elements of interest in the works of Dickens that has yet been given to the world; and as such the world will no doubt yield it true welcome and appreciation; on the principle of Pascal's axiom, that "the world is full of wants, and loves only the men who can satisfy them."

SCHOOL BOOKS.

Spelling Reform from an Educational Point of View. By J. H. GLADSTONE, F.R.S. (London: Macmillan and Co.)—*A Handbook of Phonetics, Including a Popular Exposition of the Principles of Spelling Reform.* By HENRY SWEET. (Oxford, at the Clarendon Press.) We connect these two books together as they refer to the same subject, though in treatment they are very unlike. Mr. Sweet has produced a thoroughly scientific treatise on philology, starting from a physiological account of the organs of speech, and an analysis of the sounds which they produce. Professor Gladstone treats the somewhat popular demand for a spelling reform with a practical aim. He is a member of the

London School Board, and has gathered from their school time-tables the amount of time and trouble required to teach children to read. This result he compares with the time occupied in learning to read Italian and German, which he finds much less. A German child is saved about two years of labour in comparison with an English child; "an Italian child of about nine years of age will read and spell at least as correctly as most English children when they leave school at thirteen, though the Italian child was two years later in beginning his lessons." From these and other facts to be found in this book Dr. Gladstone infers "that if English orthography represented English pronunciation as closely as the Italian does, at least half the time and expense of teaching to read and to spell would be saved. This may be taken as 1,200 hours in a lifetime, and as more than half a million of money per annum for England and Wales alone." These facts are too important to be neglected. The question is no longer whether anything shall be done, but what shall be done or who shall do it?

The Heauton Timoroumenos of Terence. With Introduction and Notes. By E. S. SHUCKBURN, M.A. (London: Macmillan and Co.) The "Heauton Timoroumenos" of Terence is here edited as a school book, with the unusual spelling of the title, adopted, as we are told, in obedience to Wagner. The text is introduced by a short account of Terence, his personal history so far as it is known, and the vicissitudes of his literary remains. It is followed by some excellent notes, expository and grammatical, and by a translation of the play itself. Books of this kind are of great use in inducing boys to commit the Latin to memory, and this edition appears to us as very suitable for the purpose.

The Child's Garland of Action; Songs with Music. For the use of infant and Kindergarten schools. (London: Central School Depot.) This little book contains the words and tunes of thirty-two easy dramatic songs, such as children are able to learn and take a pleasure in performing. They are mostly adapted from the Kindergarten songs used in Germany, and have both tunes and words suitable to baby voices. We are glad to see an additional guide to the direction of nursery energy. It will be useful to any mother or nurse who will take the trouble to use it and follow its directions. The necessary movements of the children are fully described at the end of each little song. But, of course, this need not prevent an original rendering on the part of the teacher; or, better still, on that of the children. It will, however, be most useful to the young teachers in infant schools, who cannot readily enter into childish play, and who are deficient in the inventive faculty, by supplying them with examples of concerted action suitable for school hours.

Laurie's New Manual of Spelling. This is a thoroughly scientific book. Its basis is the phonic method of teaching to read applied to correct spelling.—*Laurie's English Constitution.* This is a revised and enlarged edition of a very useful introduction to larger works. We are told in a note that it has received the approval of Dr. Abbott and other teachers, and at their suggestions the additions and alterations have been made.

LAURIE'S CLASS BOOKS OF LITERATURE.—*Keats's Hyperion.* Book I. *Milton's L'Allegro and Il Penseroso.* (London: Central School Depot.) These are edited with notes, introductions, and a slight biographical sketch of the poets. Questions are placed at the end for self-examination.

THE HOLBORN SERIES OF READING BOOKS. By the Rev. C. S. DAWK, B.A. *Instructive Reader.* No. 5. (Educational Supply Association.) This would be a very good book if it were a little less instructive. The general literature and short tales are just what children like in a reading-book, and which are calculated to produce intelligence in reading; but essays upon scientific subjects are unsuitable for class reading. The subject is dry and difficult, and is best taught orally, and with the aid of diagrams upon a black-board.

The Scripture Progressive Reading Books. Fourth Book. (London: W. Collins and Sons.) This is scarcely the book we should use instead of the Bible itself, nor do we think its method likely to improve Scripture instruction of Sunday or day-schools.

First Poetry Book. Selected and arranged by CUNNINGHAM GEIKIE, D.D. (London: W. Tegg and Co.) A very excellent selection. Dr. Geikie has a faculty for compiling school reading-books. But we should have judged from the numbers sent to us that the supply was already ample.

The Childhood of Religions. By EDWARD CLODD, F.R.A.S. (London: C. Kegan Paul and Co.)

This is a special edition for schools of a work which has already proved itself a great favourite in a larger and more expensive form. It is admirably adapted as a reading-book for the higher class schools, and for any in which the children can read with intelligence. That which will prevent its adoption in schools generally is its price, and in some cases, perhaps, the prejudices of teachers against the treatment which the subject receives.

Plain Cutting-out for Standards IV., V., VI., as now required by the Education Department. Adapted to the principles of Elementary Geometry by the Examiner of Needlework to the School Board of London. (Griffith and Farran.) The method adopted in this manual is one that requires the learner to be able to copy a drawing. The teacher draws on a chequered blackboard the outline of the garment to be cut out. The children copy this outline upon sectional paper, the chequers of which are one-quarter the size of those on the blackboard. The next step is that the children shall draw the pattern upon the paper from memory; afterwards draw the same outline full size upon the material to be cut. We offer no opinion upon the method, but it is worth the attention of mistresses, who may prepare their girls for its use by means of a few geometrical lessons, combined with drawing.

BRIEF NOTICES.

The Globe Encyclopedia of Universal Information. Edited by JAMES M. ROSS, LL.D. Vol. IV. (Thomas C. Jack, Edinburgh.) This fourth volume of the "Globe Encyclopedia" amply maintains the character of the former ones, as being correct, careful—a mass of well-condensed information on every variety of subject. specially would we refer to the biographical, the industrial, and the geographical sections. These, for special reasons, we have particularly tested, and with no slight gratification in the generality of cases. In fact, we are compelled to say, in all honesty, that for the reliability that can only come from editorial knowledge and editorial care (and which implicit trust in popular names cannot always secure), this "Globe Encyclopedia" is superior to some more pretentious works, though it does not, and cannot, aim at the same exhaustiveness. It is inevitable that in such a work there should be a proportion of slight errors and misprints, which can only be corrected in new editions. We have noted a few of these. The word "Menschengeschichte," in the notice of Lessing, for example, should be "Menschengeschlechte." We are glad to see that the article on "Parody," in the *British Quarterly Review* for January, is given as an authority on that subject, which shows how the Editor brings his work up to date. We cannot refrain from a word of praise to the scientific and natural history articles, which strike us as extremely well done.

The Life and Letters of Lord Macaulay. By his Nephew, GEORGE OTTO TREVELYAN, M.P. New Edition. In Two Volumes. (Longmans.) This new and cheap edition of Lord Macaulay's life, which comes before us in a smaller but still handy form, very clearly printed, is one that will be welcomed by not a few. The beautiful domestic life, the kindness, the genuine English frankness which the life exhibits, tend to throw a new light on the works of the great historian; and as such this new edition deserves to be widely read, as doubtless it will be by thousands to whom the larger and dearer form was inaccessible.

A History of the Thirty Years' Peace. A.D. 1815-1846. By HARRIETT MARTINEAU. In Four Volumes. (George Bell and Sons.) Bohn's library has certainly been enriched by the addition to it of this most valuable and eloquent work. The first book was written by Charles Knight, who originally projected the work, all the rest by the author whose name it bears. It is the only reliable history of a period which was very fruitful of events that very closely bore on the welfare of England; and Miss Martineau has made record of them with masterly clearness, fulness of knowledge, and powerful style. Nothing could well be finer than the chapter on Queen Caroline, her lack of substance, and her marriage, her trial, her lonely life, and her sad death. This is a book which certainly ought to be in every library. Miss Martineau not only has a genius for narrative, but enlightens her pages by many passages which convey much information in politics and in economical questions, which during the period she is concerned with came to be so much better understood through the labours of Huskisson, Peel, and others—to all of whom she does hearty justice. Nor are science and art and literature neglected. Some of the most interesting chapters of the book are devoted to tracing out in

a clear and informing manner the progress in these departments, with very apt characterisations of the men and women who figured in them. The changes of manners, and even of fashions, do not escape her vigilant observation. We can understand from the penetration, the width of range, the graphic clearness, and the general pith of style, the reason why Miss Martineau attained so great a success in literature. She is thorough, yet never wearisome; natural, yet not neglectful of grace; and impresses one, above all, with a sincerity and truth-lovingness which are not so often found in historians as they should be, and all the more difficult to keep in exercise in dealing with periods that are not yet so remote as fully to disengage prejudices.

The March number of the *Expositor* opens with a second instalment of Professor Fairbairn's scholarly and suggestive "Studies in the Life of Christ." He is very successful in showing that the idea of the Incarnation could not have been the product of Jewish thought. The editor continues his work on the Book of Job. The frequent illustration of this great Scripture drama by the greatest of dramatic writing out of the Bible strikes us as admirable. Professor Milligan touches upon certain critical readings in the New Testament with a blending of reverence and reasonableness unhappily too rare. Canon Perowne's beautiful discussion of Matt. xi. 25, 26, Dr. Paton Gloag's careful paper on Col. i. 24, and the editor's Notices of Books, which ministerial readers will find specially valuable this month, make up a number fully reaching that high mark which the *Expositor* has hitherto attained.

MR. R. W. DALE ON OLD AND NEW NONCONFORMITY.

The services in connection with the centenary of Victoria-street Chapel, Derby, were continued last week. On Sunday, Mr. R. W. Dale, M.A., of Birmingham, preached to crowded congregations morning and evening, and on Wednesday evening the Rev. Dr. Allon, of Islington, was the preacher, and on this occasion also there was a full attendance.

In his morning sermon Mr. Dale took for his text the 15th and following verses of the 103rd Psalm, and in the course of his discourse he referred to the founding of that church a century ago, and went on to say:—About the time that church in Derby was founded, a change was beginning to pass over the general character of Independency, a change which continued to develop itself until the present time, and had resulted in the disappearance of the most conspicuous and distinctive qualities of the older race of Independents. Some of them might perhaps know a volume which was published some years back, called, if he remembered right, "Religious Republics," in which there was a very interesting essay by his dear friend the late Mr. Thomas Herbert, of Nottingham, who, when he died, was Professor of Ecclesiastical History and Philosophy in the Lancashire College. Mr. Herbert's Essay was on "The Congregational Character," that was, on the particular kind of theological, moral, and spiritual life created by the faith and polity of Congregational Churches. Mr. Herbert belonged to one of their old Nonconformist families. He had been surrounded from his childhood by the traditions of Nonconformity and Nonconformist culture. What occurred to him (Mr. Dale) when he read that essay was this: That the Congregational character had almost or altogether vanished. Take that church in which they were assembled as an illustration of what he meant. Those who formed that church at first were probably not Nonconformists by birth; they were gathered together by the preaching in the Market-place, and had not been accustomed in their childhood and youth, he supposed, to attend Nonconformist churches. And he imagined that most of the early members of that church, that belonged to it in the first generation, were not hereditary Nonconformists of many years. He might also suppose that only an inconsiderable portion of those now members of that church were born Congregationalists. Many of them perhaps passed their childhood in the Established Church, some of them were Methodists, a very large number of them entered in their earlier years without any previous religious communion at all, and received very little religious training. At all events, that was true of nearly all the Nonconformist churches in the larger towns of the country. What was the reason of that? Why, during the last sixty or seventy years Congregationalism had been singularly aggressive, its numerical strength was enormously increased, it had attracted as adherents a vast number of people who were altogether indifferent to religion, or who were educated in other Churches. The proselytes far outnumbered the true children of Abraham. The original stock was lost. The characteristic spirit and habits of the old race had disappeared under the influence of those who had come to them from without. The aboriginal people had no chance against the colonists. The type of character—the definite type of character—was only very gradually formed, it must descend from father to son and from son to grandson. A hundred years ago the Independent was almost as marked

a person as a member of the Society of Friends was in these times. The Independents had at that time a special type of character and a special way of thinking, and a special way of conducting themselves. The Independent might not be known by his dress, but he was known by certain elements which were universally recognised; it came to him from habitual training, in a sense. In the Congregational body they found such a large number of people from outside, who had not been trained from father to son, and from son to grandson, and the type of Congregational character was lost. There had not been time for the present generation of Congregationalists to be moulded by Congregational influence; and what appeared to him rather more serious was this: that for some time past Congregational influences had very little to do with moulding the thought and life of members of the Congregational Churches. They, the Congregationalists, were the most unsectarian of all the sects, for they did not merely love their neighbours as themselves, but they loved them a great deal better. They certainly did not think too highly or more highly of themselves than they ought to do. If it were possible, they were too wide in their sympathy, and yet singularly deficient in that closer and more brotherly sympathy with each other, which was indispensable in the development of a specific form of character. Members of Congregational Churches—or a large number of them—were in a sense not Congregational. He had in his own church people who did not believe in Congregational principles, but were attached to the ecclesiastical polity of other churches. Even those who held Congregational principles, in many cases were not Congregational in temperament; they had not been trained under the influence of those principles, and hence their own form of ecclesiastical polity had scarcely a chance among their own people. Mr. Dale illustrated this further by saying that among the most powerful agencies by which religious life was developed and cherished, literature held nearly the highest place, but Congregationalists persistently refused to read anything that was written by their own people. There had been a change for the better during the last four or five years, but the improvement had not gone very far. Roman Catholics read Roman Catholic books, Evangelical Churchmen read the books of Evangelistic writers, and so it was with the Wesleyans, the Unitarians, and the Swedenborgians. But Congregationalists, for the most part, would have nothing to do with Congregational literature, and almost the only way to get them to read a Congregational book was to publish anonymously. They found that nine out of ten carefully avoided taking in the newspapers and magazines which were specially connected with Congregationalism. That showed that they did not merely love their neighbours as themselves, but loved them a great deal better. The preacher continued to say that with their fathers it was not so. They possessed the works of the great authors on Independency, and they read them, at the same time not avoiding the books of other Churches. That helped to form that type of thought and life which characterised Congregational times a hundred years ago, but had now almost disappeared. Mr. Dale referred to another reason which gave a distinctive character to earlier Independency. A hundred years ago the members of Independent Churches were, to a very great extent, excluded from friendly intercourse with the adherents of other religious communions. They seldom entered into general society, partly owing to the hostility with which they were regarded by people from outside. It was partly owing to their own scruples about the social habits of other people, but as the moral tone of society improved, and, as swearing and drinking became less common, and all remembrance of the fierce and bitter enmities of the Commonwealth times faded away, this separation from the rest of their citizens had of course gradually ceased. No doubt, on the whole, that had been attended with great advantage; but it had certainly done something to break up the hereditary peculiarities and to lower the general intellectual standard of the old time. Perhaps there was a little too much strictness in the last century, but it added to their strength and seriousness and thoughtfulness, which they should be very glad to see revived. The preacher proceeded to refer to the more intimate religious fellowship in the olden times as a third influence which brought about the change of which he had been speaking, and said it was high time the process of disintegration, from which the higher life of the Church was now suffering, was arrested. They needed to be taught that it was almost as impossible to become strong and holy without intimate fellowship with their brethren, as without intimate fellowship with God. Their fathers believed that, and they had freer and nobler conceptions of the Church than was common among them at the present day. Their Church life not only preserved their personal sanctity, but it gave to it a strong distinctive and definite character. They were not to suppose that they were to look at the earlier type of Nonconformity, and especially that of Independency, with unqualified and indiscriminate admiration, nor were they to suppose that in everything in which they differed from their fathers they were inferior. He believed in many respects the life of their Churches had been greatly improved since Victoria-street Church was founded. With the Church that had gone had almost disappeared the rugged earnestness, deep thoughtfulness, and stern strength by which they were distinguished. Their past isolation had its advantages;

it had also its perils. It should be their concern to retain and perpetuate, if they could, whatever good they derived from their isolation, whilst reserving blessings which belonged to larger freedom. All that was really strong, all that was really noble in their fathers came from their union with each other. They did right to think of the vanished generations, but they should so think of them to strengthen their faith in the living God, and increase the fervour of their zeal to His glory. God was with them as He was with their fathers. The tasks to which He called them in these days were not more severe than those to which their fathers were called. The preacher referred to the unbelief which existed, and said the infidelity of the last century was not less audacious, and was not less reckless and vehement in its assaults on the faith of Christ, and was not less confident of winning an early triumph. The great influence of Voltaire was overborne and swept away by the triumph of Evangelical revival. Unbelief had now assumed other forms. It had allied itself with learning as it allied itself a hundred years ago with all that was graceful and brilliant in literature. For himself he did not think the forms of unbelief were more formidable than those who their fathers vanquished; but if God was with them, and if they were true to Him, they would receive the consolations which they sought. Perhaps they would remind him that they had to struggle not only with unbelief but with superstition. When that Church was founded the great revival of Evangelical faith and fervour was just beginning to make way in the Established Church; but the strength of that revival was spent, and they were now watching the progress of a movement of a very different character. All England over, and especially in the rural districts, Romish doctrine was being preached with fervour in the pulpits of the English Church, and services were approaching nearer and nearer to the form of the Romish ceremonial. The doctrine of the Real Presence was taught, and men were brought to confess to the priest that they might receive absolution from him. He did not underestimate the perils which threatened the religious faith of the country from a revival of Ritualism; but as a Christian man he would rather have the Church of England alive, even though its life assumed that superstitious form, than have it dead, as it was a century ago. Reference was then made to the gross neglect of duty by the clergy prior to the Evangelical revival a century ago, and their fierce and brutal hostility to all kinds of religious earnestness. In Ritualism there was some measure of religious life, and in some Ritualism religious life was intense. Give him life in its worst forms rather than death in its best. The life of the English Church at the period mentioned was not mere indifference to truth and religious earnestness, but it showed itself all the country through in energetic opposition to any evangelistic attempts. Thus affected the general condition of the people so far as it the prospects of success in religious work he believed was infinitely more favourable this day than it was in their father's. Even during the last sixty years the improvement had been wonderfully rapid. In 1815 the population of England and Wales was about half of what it was in the present time. At that time the persons receiving poor-law relief numbered 1,300,000; the year before last they numbered only 750,000. In 1817 the persons committed for trial for offences against the law were twelve per cent. of the whole population; in 1876 the proportion had sunk to seven per cent., although they had a far more efficient system of police, and probably a much larger number of those who had committed crimes were brought to justice. Pauperism had enormously diminished; crime had enormously diminished; education had spread, and was spreading more rapidly than ever. "The fields are white unto the harvest." Never, he believed, in his time at least, were the people of the country more disposed to listen to the Gospel, and to receive it if only preached to them with earnestness.

BISHOP ELLICOTT ON "ANGLO-ROMANISM."

The Bishop of Gloucester and Bristol occupied the chair at the meeting of the Bristol Auxiliary of the Bible Society on Thursday last, and in the course of his speech referred to the active hostility shown to them by a party which was opposed to the Reformation, and to which they might give the name of Anglo-Romanists. (Applause.) He did not mean of Romanism in the ordinary sense, but he meant it in that more painful aspect, that sort of dangerous and mysterious influence that, alas! was now to be recognised in so many quarters, and for which he knew no other name than Anglo-Romanism. (Applause.) The arguments which were used by the party of unbelief were, such as they were, definite arguments. But the arguments of that other party were, he was obliged to say, in a very great degree founded upon misrepresentation—(Hear)—and were sometimes scarcely separated from slander. Those words might sound severe, but he was prepared fully to justify them. (Hear, hear.) It was but a few months since that the great evangelical societies of this country were, as a whole, represented in an article which appeared in a very respectable periodical established "to hinder and embarrass the work of the Church." It was said in that article that they took different departments in the work, and that the Bible Society took up two lines in that dreadful and malevolent work, and one of those lines was that the Bible Society was so ordered as to exclude

in an irreligious era the knowledge of the doctrines of the Church. Let them consider what was involved in such an assertion as that. Where did the doctrines of the Church come from? (Applause.) Could such words come home or apply to those who disseminated that blessed Work? ("No.") He might wish to speak most charitably of those really bitter opponents. He could quite understand that some might feel that such a combination as that represented in that room and upon that platform was not one which commended itself to them. He could bear all those things with patience and toleration. He could quite understand that some might say that as the Church of England, in regard to foreign missions, did her work apart—earnestly wishing well to those who worked on other lines—so it might be in reference to that society, that the Church of England, in disseminating the Bible, should work apart—praying for and earnestly wishing well to others. He was never ashamed of his own opinions, and could recall a time, even in his ministerial life, when he had such thoughts himself; but when he found that the Reformation was assailed, when he heard the holy dead slandered, and their martyred Reformers were described as miscreants or otherwise—then it seemed to him the time had come in which theories, however good they might be, must yield to the seriousness of Christian need and to the practice represented by them in that room, and that reconsideration of his former judgment he was confirmed in every year he lived. (Applause.) All those things one could understand and make allowance for, but attacks like those represented in the words he had read—that their efforts were ordered to exclude the knowledge of the doctrines of the Church—was something very hard to hear, and harder still to bear. (Hear, hear.) But there was more than that. It was recently said in regard to that society that the second of the two designs imputed to it was the design in issuing the Bible—he thought the words were without note—was to discredit the interpretation of the Church and encourage great freedom of thought. They were not careful to answer those things. He thanked God that the great reformation power which the Bible Society was exercising throughout the country refuted all those things. (Applause.)

DEATH OF MR. J. H. GORDON.

We greatly regret to announce the unexpected death of Mr. J. H. Gordon, well known to many of our readers and a very large circle of friends and admirers as a lecturer of the Liberation Society. A telegram from New York states that the deceased died on his passage out to America. Mr. Gordon went out for a few months' change, in the hope of recruiting his health, shattered by too arduous devotion to exhausting and exciting work, but it appears that the Atlantic in March proved too much for his enfeebled frame, and he died within one day's sail of New York. His remains were to be sent back to England by the steamer which was to leave New York on the 14th inst., and another week will probably elapse before particulars can be received of the circumstances attending his sudden, sad, and untimely death. John Henry Gordon, whose sudden and premature death cast a gloom on Monday over his many friends and acquaintances in Darlington, was (says the *Northern Echo*) only in his fortieth year. Educated to be a pupil-teacher, he quitted the school for the Press as soon as he attained to manhood, but after a short experience of journalism in Carlisle he embraced the theories of Holyoake, and appeared at Leeds in the capacity of a Secularist lecturer. For two years he laboured in this uncongenial sphere, applauded by those who exulted in the keenness of his retorts and the readiness of his repartees, and regarded with not unnatural aversion by those whose faith and practice he so unsparringly attacked. It was while he was at the height of his notoriety as a labourer in the Secularist cause that his attention was forcibly arrested by a sermon preached by the Rev. George William Conder, of Belgrave Congregational Church, from the text, "Show us the Father, and it sufficeth us." He was led to reconsider his position, and Mr. Gordon became a convert to the faith which he had conscientiously laboured to destroy. With characteristic courage he addressed to his former associates the first sermon which he ever preached, from the pulpit of Belgrave Chapel, selecting as his text the words which Mr. Conder had taken as the subject of the discourse, "Show us the Father, and it sufficeth us." His secession from the Secularists made a great sensation in Leeds. He summoned a meeting in the Cloth Hall to explain the reasons for his desertion of their cause. The building was crowded, but the indignation against the deserter from the Secularist fold was so great that he found it impossible to obtain a hearing. He contented himself therefore with publishing a pamphlet, in which he explained the reasons which led him to embrace the Christian faith. He was then only twenty-five, and on his expressing a desire to enter the Christian ministry he underwent a year's training at Cavendish College. On leaving college he spent a year at Ashley Bridge, after which he was invited to the pastorate of the Archer-street Baptist Church, Darlington. He settled in Darlington in 1865. On the migration of the Archer-street congregation to Grange-road, he took charge of a "swarm" which left the old body, and opened an improvised place of worship in the premises now occupied by the Borough Club, in which he conducted services until he was able to settle his new congregation in

a new church at Brookside. Three years after his arrival in Darlington the local clergy, taking the offensive, organised a series of lectures in defence of State Churches. To one of these lectures Mr. Gordon replied, and the result of that reply was the discussion in the Central Hall between him and the Rev. Dr. Massingham, then of Warrington. The debate lasted two nights, and occasioned intense interest. The hall was densely crowded, and, in spite of the erection of a temporary gallery, multitudes were unable to gain admission. The result was that Mr. Gordon achieved one of the most signal triumphs ever gained in public debate. His friends were so pleased with his triumph that they presented him with a purse of 100*l.* and a handsome timepiece. The success of his encounter with Dr. Massingham led him to devote more attention to the State-Church controversy, and ultimately resulted in his abandonment of his pastoral duties for the work of a lecturer of the Liberation Society. Thoroughly at home on the platform, a keen controversialist, ready of speech, and thoroughly in earnest, he speedily gained for himself a high place among the assailants of the Establishment. Few men worked harder, or threw themselves more heartily into their work. Mr. Gordon worked too hard, with the inevitable result. His health broke down eight months since. He tried in vain to recover the vigour he had lost, and, as a last resource, he attempted the voyage to the States which has had so melancholy a termination. A few years since Mr. Gordon published a small volume of aphorisms and reflections, entitled, "Thoughts for the Million," and dedicated to his friend, Councillor Morrell. He was engaged on a larger work, of which his failing health forbade the completion. He leaves a widow and six children, the eldest a girl of sixteen, to mourn his loss.

We understand that Mr. Gordon's funeral is fixed for Thursday, the 28th, at two o'clock, at Darlington.

LIBERATION MEETINGS.

LEICESTER.

A public meeting of the inhabitants of Leicester in support of the principles of religious equality, was held on Tuesday evening last in the Temperance Hall, when Mr. J. A. Picton, M.A., of Hackney, formerly of Leicester, attended as a deputation from the Liberation Society. There was a very large audience. Mr. W. Grimsley occupied the chair, and was supported by the principal friends of the movement in the town and neighbourhood. After an appropriate address from the chairman, the first resolution, approving of the objects of the Liberation Society, was moved by the Rev. J. Page Hopps, who spoke for the first time publicly on this subject, and said he was not there as a theologian, or as a minister, or as a Dissenter, but as an Englishman and as a citizen. In the course of an eloquent and weighty speech, Mr. Hopps said that for a National Church they must have universality or uniformity. They had neither, and a State Church was now an anachronism belonging to a state of things past and gone—a system of repressions and compulsions and subserviences now long fallen out of date. Still further: the State Church was not only an impossibility and an anachronism—it was a proved failure. The nation was not in it. It had become the Church of a section, and therefore a sectarian Church, and they declined any longer to admit that it was the Church of England, or that it had any right to act as though it were. (Cheers.) It also failed to preserve unity. In spite of the Act of Uniformity it was obliged to tolerate within itself every variety of opinion and practice; but it could only admit of these divergencies by conniving at make-believe. A street bounding a parish might make all the difference between replies that should lead to Geneva or to Rome. The State Church, then, intended to be the Church of the nation, uniform and undivided, was a gigantic failure. It had not united them; it had divided them; it was an element of daily disintegration now; it divided the nation into two camps while they lived, and by its cruel theories and unjust usurpations it divided them when they were dead. (Applause.) The existence of a State Church also inevitably involved injustice to one-half of the nation, a fact which was best illustrated by the action of the clergy in relation to the Burials Bill. Mr. Hopps went on to deal of various other aspects of the question, and sat down amid loud applause. The resolution was seconded by the Rev. R. Bryant (Primitive Methodist), and carried by a large majority. Mr. J. Allanson Picton then addressed the meeting at some length, and in terms somewhat similar to those reported in our last week's number, and concluded amid loud and prolonged applause.

Mr. Downing proposed:—

That this meeting affirms its conviction that the maintenance of the Establishments now existing in England and Scotland is a waste of the material resources and an injury to the moral and spiritual interest of the nation, and also expresses its opinion that the scheme of disestablishment and disendowment contained in the "Suggestion of the Liberation Society" is calculated to remedy those evils in a satisfactory manner.

As soon as Mr. Downing had resumed his seat, Mr. E. Amos, the secretary of the Leicester branch of the Church Defence Institute, rose to speak, but the meeting refused to hear him, and the resolution was seconded by the Rev. W. Evans, and carried by an overwhelming majority. A vote

of thanks to Mr. Picton and the chairman brought the proceedings to a close.

In reference to this meeting the *Leicester Chronicle* says:—"It is little wonder that two such speeches as those of Mr. J. A. Picton and Mr. Page Hopps should on Tuesday night have created a profound sensation in the Temperance Hall. Two more masterly expositions of the grand principles of religious equality, and more thoroughly calculated to win the conviction of all impartial and unfettered auditors, it has seldom been the lot of the inhabitants to hear at one meeting. The case for disestablishment was presented with a logical clearness, eloquence, and vigour that must have delighted all who were not wilfully stupefied by prejudice and bigotry; while the enthusiastic plaudits again and again evoked, conclusively testified that the expositions were recognised and appreciated as an intellectual and oratorical treat of the highest order."

MR. FISHER'S LECTURES.

NOTTINGHAM.—Mr. Fisher addressed a meeting in Exeter Hall, Nottingham, last Tuesday, Mr. Alderman Gripper in the chair. The lecture, which is carefully reported in the *Nottingham Express*, dealt with the Church property question, presenting it in its broadest aspects. In lucidly arguing upon the whole question, Mr. Fisher contended that, with the exception of modern endowments of a voluntary kind, the nation had a perfect right to deal with her ecclesiastical endowments. At the same time they should deal justly and generously with the men who had a life interest in them, from the archbishop down to the little fussy man who went about the church with his stick on a Sunday morning to keep the children quiet. They should respect every honest claim which these men had to urge, but his fear was lest they should be dealt with too generously. They had the case of the Irish Church before their eyes, and though here they had an argument in support of their position, it was a warning to them with regard to the manner in which the thing was done. In the case of Ireland these men were dealt with with lavish generosity, and in their anxiety to be just to the clergy he was afraid that in that instance they were unjust to the nation. Mr. G. Bishop criticised some of Mr. Fisher's statements at the close—Mr. Fisher, says the *Express*, ably replying.

NEWARK.—On Wednesday evening Mr. Fisher lectured in the Exchange Hall on "Reasons for Disestablishment and Disendowment." Mr. Councillor Saunders ably presided, and there was a large and appreciative audience. After Mr. Fisher had delivered his lecture, which is extensively reported in the local papers, he was asked a number of questions on the property question, which he answered to the evident satisfaction of the meeting. An excellent meeting was closed with the usual votes.

KETTERING.—On Thursday Mr. Fisher lectured in the Corn Exchange, Mr. J. T. Stockburn presiding. The subject was the "Burials Question." In opening it Mr. Fisher referred to the death of Mr. Gordon. The gentleman who last addressed a Kettering audience in the interests of the Liberation Society was Pastor Gordon. Many of those present, perhaps, had listened to Mr. Gordon's earnest words with the deepest interest, and he was quite sure that that hard worker in the cause of freedom and justice had left a favourable impression in the town of Kettering. For some months past his friend Mr. Gordon had been in ill-health, and his ill-health he (the lecturer) had no hesitation in saying was brought about by his devotion to the work in which he had been so honourably engaged. Mr. Gordon's earnestness and singleness of purpose were well known, and the knowledge that he was no more had a depressing influence on his mind and deprived him of that animation which might otherwise have characterised him. The Rev. J. B. Myers and the Rev. H. Higgins afterwards addressed the meeting.

THE REV. J. B. BROWNE IN THE MIDLAND COUNTIES.

WEDNESFORD, STAFFORDSHIRE.—The Rev. J. Browne, B.A., gave his lecture on the "Principles and Aims of the Liberation Society to a large assembly in the Market Hall, on Tuesday, 12th inst. Rev. T. Greenwood occupied the chair. There was much interest shown.

QUARRY BANK, WORCESTERSHIRE.—A large meeting was held in this place on March 13. J. W. Chulow, Esq., solicitor, of Brierley Hill, presided, and expressed the pleasure it gave him to occupy the chair, and thereby promote the objects of the Liberation Society. Mr. Browne lectured, taking as his topic, "First steps towards Disestablishment." He recited the various measures projected and carried into law in relation to our national Church, and showed that in every case these measures had been vigorously denounced as "first steps towards disestablishment;" and rightly so, inasmuch as the days of privilege are passing away, and the principle of religious equality was finding favour. A Mr. Carpmar, local secretary of a Conservative association, asked a string of questions, which elicited appropriate answers. Great enthusiasm was kindled by the ready, able, and courteous replies given by the lecturer. C. Cochran, Esq., J.P., moved, and Rev. G. C. Honor seconded, a vote of thanks to Mr. Browne, which was carried with loud cheering.

WOODSIDE, WORCESTERSHIRE.—Mr. Browne was advertised to lecture in the Wesleyan Schoolroom here on the 14th inst., but on his arrival, accompanied by Mr. G. Hastings, Midland district agent,

the latter gentleman was informed that, although the trustees of the building were willing that the lecture should be delivered in the room as announced, the Rev. G. W. Russell, Wesleyan superintendent, had appealed to the chairman of the district, who had decided "that the meeting must not be held on our trust property. The trustees have no power to grant the use of the rooms for political purposes." Application was then made to the proprietor of the Commercial Inn, who at once permitted the use of his Assembly Room, into which many more persons were crowded than could have got into the Wesleyan Schoolroom. Chas. Cochran, Esq., J.P., was unanimously voted to the chair, and spoke warmly in support of the society and its operations. The lecturer for upwards of an hour dealt in an effective manner with the "Arguments of Church Defenders."—On the 15th March a large meeting was held under the presidency of C. Cochran, Esq., J.P., when Mr. Browne lectured on "Our Parliamentary Church." Historical and legal proofs were given in proof of the Parliamentary character of the State Church, and unanimous votes of thanks were passed to the chairman, lecturer, and trustees of the New Connexion Schoolroom for its use. Mr. G. Hastings was present at, and took part in, all the above meetings; also R. N. Hall, Esq., solicitor, Dudley.

MR. KEARLEY'S LECTURES.

Mr. Kearley has just completed a series of interesting meetings in North Devon.

ILFRACOMBE.—The first of the series was held in the Oxford Hall here on Tuesday, March 12, when Mr. Kearley lectured on "The National Church in its Relation to Social and Political Progress." The Rev. J. Bainton presided, and at the close of the lecture there was some good discussion with Churchmen.

TORRINGTON.—On Wednesday, March 13, Mr. Kearley was in the Town Hall here, Mr. Alderman Handford in the chair. The topic was "The Present Position of the Disestablishment Movement," and the lecture was most heartily received. At its close, Mr. Alderman Chappie moved, and the Rev. Thomas Dowding seconded, the following resolution, which was carried unanimously:—"That the Church Establishment is unjust in principle, injurious to the cause of religion, and a hindrance of the social and political progress of the people, and ought therefore no longer to be maintained." The Rev. W. Higman and Mr. Thomas Jackson also spoke, and the meeting concluded with very cordial votes of thanks.

WIVELSCOMBE.—On Thursday Mr. Kearley had the Town Hall here filled, and the Rev. J. Marsden, of Taunton, in the chair. The lecture was on "The Church Property Question." It was well received, but called forth some vigorous opposition from a local clergyman, which, however, found little favour with the meeting. Cordial votes of thanks closed the proceedings.

BAMPTON.—Mr. Kearley finished his week's work with a lecture on "The Church and the Nation," in the Bible Christian Chapel here on Friday, the 15th. The Rev. E. Scott (Baptist), presided, and there was a highly appreciative audience. There was some good questioning at the close, and hearty expressions of approval.

OTHER MEETINGS.

SALFORD.—On Wednesday Mr. John Noble, of London, lectured in the Regent-road Free Library, the Rev. John McDowell in the chair, who remarked that they must not conceal from themselves the fact that there were members of the Liberal party, and some who had occupied positions in the late Liberal Cabinet and might be members of future Liberal Cabinets, who were not sound on either the county franchise or the disestablishment question, so that the country was put in this peculiar position to-day that the electors of the country must accept the task of educating not only the people, but also some of the leaders of public opinion on both these questions. He was glad that they had a Liberation Society in this country. Of all the political organisations that ever existed there was not one that worked so heartily and so indefatigably for the education of the people on the question of religious equality. He was glad also that they had in connection with that association what was called a working men's executive, for he was sure that that executive committee would fairly and boldly accept the responsibilities of educating the working people on the subject of religious equality. The lecturer's subject was, "The Wealth of the Poor Man's Church," which was effectively dealt with, and is well reported in the *Salford Weekly News*. Mr. Lawson and Mr. Phillips also spoke.

CHARLTON, NEAR MEDLOCK.—The Rev. Charles Williams has addressed a meeting at the Town Hall here, accompanied by Mr. Burroughs, of Bacup. Dr. Parkhurst took the chair. He said he thought the best definition of the State Church was that it is an amorphous aggregate of irritating and costly abuses. (Hear, hear.) Amorphous it certainly was, for it was impossible to get two of the clergy to agree about anything concerning the internal details and the future of the Establishment. The clergy of the Established Church formed a portentous beardedness, which, like all beardedness when threatened, cried out that it was necessary to the nation, and that, if destroyed, the country would perish. But other beardedness had been swept away, just as this would be, to the benefit of the nation. As an illustration he referred to the

Manchester Cathedral. If they considered the amount of revenue received by the dean and chapter, and the work it did, they would find it an utterly indefensible institution, and one that ought to be removed from the face of the earth, and its revenues applied in the interests of the whole community. (Cheers.) Mr. R. K. Burroughs moved a resolution in favour of disestablishment and disendowment, which was seconded by the Rev. Charles Williams, and carried unanimously.

CODNOR.—Mr. Mirams delivered a lecture on "The Free Churches of this Country the True Bulwarks of Protestantism," in the Mill-lane School-room, on Tuesday evening, the 12th inst.; Mr. Bradden in the chair. The fixture, unfortunately, clashed with a local preachers' and ministers' gathering of which we were not informed. This made the attendance smaller than we have had here previously, but the meeting was very hearty, and the lecture much appreciated.

BARROW-ON-TRENT.—On Wednesday evening, the 13th, Mr. Mirams lectured in the Congregational Church to a very good and attentive audience. The Rev. J. Bennetts, of Repton, presided. This is our first meeting here, and a most interesting one it was.

BLABY, NEAR LEICESTER.—On Monday, 11th, the Rev. E. Hipwood lectured here to a large and deeply interested audience, on "Nonconformity under the Stuarts." Mr. J. W. Smith was called to the chair. Much interest was manifested in the illustrations furnished of the working out of the State Church principle in those days, and the oppressions with which our forefathers waged war, until they conquered for themselves the right to live in their native land, and ultimately the measure of liberty we now enjoy. And very cordial was the response to every expression of the sentiment that the only safeguard against the return of persecution, and the only means of removing the evils by which the Church is now afflicted, is to be found in the entire severance of all official connection between the Church and the civil power. On the motion of Mr. F. E. Roberts, seconded by Mr. T. Glover, cordial thanks were presented to the lecturer for his interesting and instructive lecture. Thanks were then presented to the chairman, and the meeting closed.

BYFIELD.—On Tuesday, March 12, the Rev. Thos. Adams delivered a lecture in the Independent Chapel, Byfield, on "Reformation Lessons," to a pretty good audience, who seemed much interested. The chair was occupied by the Rev. J. Mellons, of Woodford.

SLATHEWAITE.—The Rev. W. Thornbeck, of Maraden, lectured in the Mechanics' Institute last Thursday, Mr. Wm. Crowther in the chair. The *Huddersfield Examiner*, reporting the lecture, remarks that it was "a good one, the arguments well marshalled, and the case for disestablishment well established." Mr. John Andrew followed, and after him Mr. Sugden.

MILNSBRIDGE, NEAR HUDDERSFIELD.—On Friday evening, the 15th inst., the Rev. W. Thornbeck, of Maraden, gave his lecture in the Baptist School-room, on "The Religious Aspect of Disestablishment." The Rev. R. Speed presided. After the lecture, Mr. Andrew gave an address on the importance of the principles on which the Anti-State Church movement was based, and at the close referred to the sad news of the death of Mr. Gordon, who was well known and much esteemed by many in the whole of that district. Mr. G. Hanson and another gentleman spoke to the vote of thanks to the lecturer.

ECCLESIASTICAL MISCELLANY.

In the House of Lords, on Monday night, the Earl of Beauchamp brought in a measure for the foundation of bishoprics at Liverpool, Newcastle, Wakefield, and Southwell, and the bill was read a first time.

The *Cologne Gazette* announces from Christiania that the Storting has passed a bill granting religious liberty to all but Government officials, ministers, and judges. The laws relating to religion are very intolerant in Norway.

In New York State now all manse and parsonages, whether adjoining a building held "for religious worship" or not, are liable to assessment for taxes the same as all other dwelling-houses. Of these in the city of New York four of them are assessed £23,400.

CONFESSION IN THE CHURCH OF ENGLAND.—A memorial, to which nearly half-a-million signatures of members of the Church of England were appended, has been sent to the Queen praying Her Majesty to use all the influence at her command "to repress the practice of auricular confession, which is so repugnant to the conscience and feelings of this Protestant country." Among the signatures are those of seventy-five noblemen, thirty-seven ladies of title, thirty-nine baronets, twenty-three right honourable and honourable gentlemen, ninety-three members of Parliament, four sheriffs, 655 magistrates and justices of the peace, forty-one mayors and aldermen, 973 bankers and merchants, twenty-two admirals, forty-six generals, 202 colonels, ninety-nine majors, 247 captains (army and navy), four deans, four archdeacons, thirty canons, 3286 clergy, 1628 churchwardens, 727 surgeons, 350 physicians and doctors of medicine, 138 barristers, 812 solicitors, 1,194 schoolmasters, and 393,713 members of the Church of England not classified. Among the signatories is the Maharajah Dhuleep Singh.

A WELSH BURIAL DIFFICULTY.—The following extract from a letter from Abergeldie is published in the *Daily News*:—"A poor woman was to be

buried in our churchyard last week. The Scriptures were read and prayer offered by the Rev. W. Roberts, a Calvinistic Methodist minister, at the house of the deceased; but when the funeral party reached the churchyard there was neither vicar nor curate to meet it. After the friends had waited nearly half-an-hour, the body was lowered into the grave. Mr. Roberts abstained from performing any further service; but a member of the church to which the deceased belonged offered prayer. The incident here occasioned a great deal of talk, and is at present the subject of an inquiry by the bishop. The vicar and curate blame each other for a misunderstanding between the two; but by Dissenters it is considered a scandal and a shame that the law should permit the possibility of such an occurrence. Simply because no State-appointed minister was present, there could be no service, though there was present a recognised minister of the most numerous and influential body in Wales, who had to be dumb even at the funeral of one of his own flock."

CONVOCATION, CROWN, AND PARLIAMENT.—The remarkable demand recently made by the Convocation for power to pass canons and constitutions which should be law, unless formally disapproved by Crown and Parliament, is characterised by the *Liberator* as a grave demand, the gravity of which, however, may be said to depend, not so much upon the nature of the demand itself, as upon the importance attached to it by those who make it. What it really involves is a partial repeal of the Act of Submission (25 Henry VIII.), by which the clergy of the Established Church were placed under the heel of the Crown, instead of under the heel of the Pope. What therefore is really wanted is a modification of the terms of this Act. The Archbishop of York, in replying to the Bishop of Carlisle, says that these proposals "will involve a complete alteration of the relation between Church and State." So we look at them, and so we advise our friends to look at them. The Archbishop added, "they should be careful how they afforded the Liberation Society the opportunity of aiming their course of conduct against themselves"; while Canon Tristram described them as "potentially revolutionary." The *Liberator* adds that "we are apparently on the verge of a High-Church agitation for freedom, approved by Convocation, with State-privilege, State-patronage, and State-pay. Do the Convocations really want disestablishment and disendowment to be thrust upon them without delay?"

THE HOME REUNION SCHEME.—Earl Nelson, at a recent meeting at Ipswich, held out the olive branch, and it seems that some of the Nonconformist doves were half disposed to perch upon it. The Home Reunion Society is to carry on the work of reconciliation. Dissenters are to be wooed by means of lectures and expositions on the advantages of High Churchism. Formerly, it was only the (supposed) non-political Wesleyan who was to be allured back to the arms of the affectionate mother, from whom he had waywardly wandered; but now the more pronounced and more obnoxious sects of schism are to be won over. Lord Nelson will be happy to join the Dissenters to his Church, but he will hardly be so willing to join his Church to the Dissenters. He will feel a pious delight in convincing the schismatics of the reasonableness and beauty of his spiritual Zion, but he will not so readily open his eyes to the glories of the Zions and Ebenezers of other sects. Like his illustrious ancestor he will have much pleasure in taking another fleet in tow, after he has compelled it to strike sail to his guns. We suspect that Dissenters will not greatly desire to be taken in tow. They probably will not appreciate the advantages of swelling the triumph of a conquering sect. Patronage is a thing which they have not hitherto very earnestly sought after. There can be no true unity without equality. The unity which consists in one side receiving everything and conceding nothing is a mere misnomer.—*Leicester Chronicle*.

THE LIVERPOOL SEAMEN'S ORPHANAGE AND THE "RELIGIOUS DIFFICULTY."—The religious difficulty has cropped up in connection with a proposal to place the Liverpool Seamen's Orphanage under the Commissioners of Charity. Referring to the religious services to be conducted in the chapel and schools, a number of Nonconformist ministers and laymen memorialised the board in opposition to a clause in the trust deed prescribing the use of the Liturgy of the Church of England, and suggesting that the phrase "or prayers of a similar character" might be added. The object of the memorialists was to prevent, either in the present or future time, the institution being regarded as entirely a Church of England institution, because, as they contended, it was supported by the contributions of all religious denominations. To this memorial a reply has been received, stating that in the opinion of the commissioners the institution should not be regarded as exclusively a Church of England institution; but at the same time, as the arrangement that the daily prayers shall be from the Liturgy of the Church of England has been followed from the commencement, and was evidently the intention of the founders of the institution, they saw no reason to modify the clause in the deed as suggested by the memorialists, believing that within the prescribed limits there would be no difficulty for Nonconformist ministers who might officiate in selecting prayers which would be acceptable to persons of their own persuasion.

DR. CUMMING AND THE SHADOW OF THIS WORLD.—Dr. Cumming, preaching in Crown-court Church, related what the reporter calls an interesting anecdote. Having had occasion many years ago to pay

a visit to the Highlands, he preached before her Majesty from the text, "The shadow of this world passeth away." He thought no more of the matter, and had not heard whether the Queen approved of the sermon or not until some time afterwards, when called by circumstances to revisit the Highlands. On this occasion he again preached before her Majesty. At the conclusion of the sermon the Queen left her seat; and in the presence of the entire congregation, numbering above eight hundred persons, walked round the church until she came to where he stood, when she addressed him and said how greatly she had appreciated his former sermon; she had listened to it with the greatest attention, and had reaped much profit from it. Observe the extreme particularity of the story. The Queen was evidently too much overcome with the sermon to thank the preacher at the time. It produced so profound an impression that, amid all the onerous affairs of State, it occupied her Majesty's mind until she again had the supreme felicity of hearing Dr. Cumming, and thanking him in the presence of a congregation which—and this is a fine descriptive touch—numbered above eight hundred persons. Nothing is said about the impression produced upon the Queen's mind by the delivery of the subsequent sermon; but this is no doubt reserved for some future revelation before the coming millennium. It used to be considered the function of the priests of the temple to offer incense to Jehovah. Dr. Cumming offers incense, first of all to himself, and then to his Queen. It is quite evident that although "the shadow of this world passeth away," Dr. Cumming at least is resolved to be on the best possible terms with this world and its shadows.—*Inquirer*.

THE RELIGIOUS DIFFICULTY IN THE ISLE OF MAN.

—A climax was reached on Saturday week, in the educational difficulty which has for some time existed in Douglas, Isle of Man. This difficulty has arisen from the resolution which the School Board passed some time ago to pay fees in denominational schools. This resolution created considerable excitement, and the result was the formation of a society called the Douglas Education Association, the object of which was to keep up an agitation on the subject, with a view to bringing about such an alteration in the law as would prevent school boards devoting the rates to the support of denominational teaching of any kind whatever. Several persons, however, went even further, and signed an agreement pledging themselves not to pay the rate, unless compelled to do so by the force of the law, so long as the School Board paid fees in denominational schools. The defaulters were all summoned before the chief magistrate of Douglas on Saturday, charged with refusing to pay their rates. Among those summoned were the Rev. John Williamson, M.A., pastor of the Finch Hill Congregational Church; Mr. James King, an independent gentleman; Mr. Thomas Cubbon and Mr. Joseph Sowden, merchants; and the proprietors of one of the local newspapers. In obedience to the summons, all the defendants put in an appearance. Mr. Williamson was the chief spokesman, and he explained at length the objection he had to the payment of the rate. He said that they had no objection to the payment of any rate that was for the purpose of public improvements or that was to be devoted to the secular education of the young. Their willingness to pay this very rate was shown by the fact that they had never objected to it until the present School Board passed a resolution to pay fees in denominational schools. He was not opposed to any doctrines being taught in schools, providing that they were not supported out of the public rate. The magistrate said that, although he had every respect for the conscientious objections to the payment of the rate, yet such objections could not be held as a bar to the enforcement of a rate; and there would, therefore, be executions against all the defendants for the amounts claimed, and the executions would be with costs.

THE CLERGY AND THE BURIALS QUESTION.—The following recently appeared in the shape of a letter to the *York Herald* from Ralph Creyke, Esq., Rawcliffe Hall, a country gentleman of considerable influence in Yorkshire:—"The Church appears to be in a somewhat awkward position. She has been thrown over by the Archbishop of Canterbury, has been deserted by the *Times*, and has won a victory in the House of Commons that is worse than a defeat. It would appear from statistics that three-fifths of the clergy of the Established Church are altogether antagonistic to any alteration of the *status quo*. The remaining two-fifths maintain a silence, that, so well as the whole body of the clergy been canvassed on this subject, can hardly mean consent, and an overwhelming majority of the laity are either actively hostile, or wholly indifferent. Now these three-fifths of the clergy may be divided into two parties. The members of the one exclaim with Jules Simon, 'Not a stone of our fortresses, not a foot of our dominions.' *Non possumus* indeed; with an exacerbation of symptoms. This view is predominant among the more ignorant of the rural clergy. The members of the other take up their position as it were behind the curtain of a feeble subtlety. 'Willingly,' they say, 'would we admit Dissenters and their ministers into our churchyards, but we may not; we are trustees of the Holy Church—we cannot, must not acquiesce in such a treachery; we dare not betray our trust.' I can only remind the constituents of the first party of the Primate's well-chosen rebuff. That in his recollection many a cry of *non possumus* had preceded a surrender. In the second case, it would

appear to be only a charity to relieve these worthy men by Act of Parliament of a trust that is evidently irksome, and thereby pave the way for a toleration which they rush after in their hearts, but which their consciences forbid them to indulge in. In any case let me place before the clergy in a few words the true position of affairs. Early next session the Burials Question will again be brought forward in the House of Commons. Now with a majority in a full House in February, 1878, of fifteen in the face of an undoubtedly dwindling support both within and without the walls of St. Stephen's, is it wise to run the very considerable risk of a crushing and humiliating defeat in March, 1879? There is nothing in this case to be hoped for from the House of Lords—that last stronghold of a falling injustice. The clergy have therefore a year in which to consider whether it will not be more becoming, more dignified, and more politic gracefully to retire from an untenable position, or whether they will court a defeat that cannot fail to be exceedingly bitter—a defeat that may also have a reflex action on the stability of that Church, the influence of which among the masses of the population they are, with a mistaken devotion, doing so much to undermine."

Religious and Denominational News.

FINCHLEY CONGREGATIONAL CHURCH.

On Thursday this beautiful place of worship, erected close to the East End Station, Finchley, was opened. The day being fine, the services were well attended, and in a pecuniary point of view very successful—no less than fifteen hundred pounds being raised on the opening day. At the morning service the pulpit was occupied by Mr. R. W. Dale, D.D., who preached from Luke xxiv. 45-47. At the close of the service a collation was laid out in the lecture-hall. The chair was occupied by Mr. Wright, J.P., and amongst the company present were the Revs. R. W. Dale, Newman Hall, Dr. Kennedy, Professor Griffith, F. Hill, Professor McAll, J. B. French, W. Tyler, Joshua Harrison, E. Dohie, of West Dulwich, and Messrs. H. Richard, M.P., W. Piper, C. Mudie, W. Green, Viney, &c., &c. After the chairman had given "The Queen," the Rev. S. W. McAll, M.A., the pastor rose to propose a vote of thanks to Mr. Dale for his kind services that morning. He had come, as on a previous occasion, some great distance to help them.

Mr. DALE, who was loudly cheered on rising to respond, said he had dined in peace, because on the programme before the chairman there was not a hint at the possibility of his having to make a speech. He thanked them for their kindly expressions. The real reason, he thought, why he was called to speak was that there were some ladies and gentlemen present who had not quite made up their minds as to what they were to give towards relieving the church from debt, and while he was speaking they would be enabled to do it. He hoped Congregationalists were beginning to feel that they were strong in each other's strength; and that they triumphed in each other's victories. The older he grew the more vividly conscious he felt of sorrow and distress when he heard of Congregational churches being in trouble, and he found his happiness greatly increased by the increased sympathy, the prosperity and joy of Congregational churches. He did not so understand the principles of Independents as to believe that their sympathy should be concentrated upon their own Church life. At the same time he believed that they loved each other far better because each church was left to look after its own business. If he was governed by a bishop or a Conference, he did not think he should regard with so much affection those who were of the same religious communion with him elsewhere. The fact that they were free helped to the development of affection. He congratulated his friends upon the admirable building, but he had one fault to find with it. He liked to look right into the people's faces when preaching. He had just heard an interesting fact which he would mention. On the other side of the Atlantic there was a Silver Bill recently passed, making the tendering of silver legal. The result of that would be that those men who owed 100,000 dollars would practically have to pay only 90,000 dollars. There was something of a reverse nature there. Through the kind offer of some unknown and beneficent friend everybody who gave five pounds towards the lessening of the debt that day gave not five pounds, but seven pounds ten. Some one had promised to contribute fifty per cent. on all that was given by anyone that day towards the removal of the debt. That was very curious. The money they got would not multiply that way. It was only the money they gave. Let them keep 10% in their pocket and it was 10%; put 10% on the table and it turned to 15%. The whole thing was as mysterious as Psycho. He had tried to find out the secret, but in vain. Let them remember if they did not give 10% that day they would have to give 15% some day, as the debt had to be paid.

The Rev. S. W. McALL, having called upon his father to explain—and that gentleman having merely contented himself with a reiteration of the fact that 500% was to be given if 1,000% were raised that day—proceeded to speak of the way in which the church had worked to pay off the debt. One of the contributions was "The Widow's Mite" of six shillings, given by an old friend ninety years of age, who, in order that they might take advantage of this offer, had thought that by denying herself

some few things and by going to bed a little earlier, the money might be raised. Others had done the same. When the offer was made it was their annual committee meeting, and he (Mr. McAll) had told the committee that if they would raise 100% he would do the same. He felt that that day he had great cause for thankfulness. It had been said it was only humbling work to beg for a chapel. He had not found it so. They had in two years and a half raised what was to him the surprising sum of 7,000%—that was 5,000% independently of what they had received from the fire insurance company—but they now wanted 3,000%, and he appealed to the friends present for that sum. He was delighted with the new church. Mr. McAll here referred to particular instances of liberality. Their good friend Mrs. Crane, as a memorial of her husband, had given a new clock which would presently be in the tower. There were three memorial windows, one from Mr. T. Hubbuck, who had given them 1,000%; one the gift of Mr. Sewell, their treasurer, in memory of his wife, to whom they were indebted for the communion table and many other things; and the third was the gift of Mrs. Crane; the pulpit was the gift of Miss Taylor and her pupils at Elm Lodge. They were indebted to Mr. Cook for a great deal of new church furniture. The gallery clock was the gift of Mr. W. Smith. Mr. McAll also wished to say that the congregation as a whole had done their best to meet the call that Providence uttered so loudly when the place was burnt down. They had worked happily and without division.

The CHAIRMAN, after referring to the various reasons which had brought them there that morning, hoped they were very much satisfied with the sermon on that most important subject—the forgiveness of sin; and he hoped they would ask themselves whether they had lost sight of that subject. Mr. Wright then proceeded to speak of the beautiful building in which they had worshipped. Only one question suggested itself to him. Was it quite large enough? The visitors present could not but admire the disinterestedness, the self-sacrifice, the wisdom, and the courage of the people of East Finchley in undertaking so large a work. Since the original foundation of the church, Finchley had grown very much, and it was destined to grow very much more during the next few years, as land in London was too valuable to live upon. As chairman of the Chapel Building Society, he had considerable experience in chapel building, and he liked to see the quality of a new chapel when it was being built. Having examined this new one, he felt that it was good for some time to come, and he was glad to see it placed where it was, in a most conspicuous position. He trusted that a grand and glorious future was before them.

Mr. HENRY RICHARD, M.P., the next speaker, after congratulating the people on the successful completion of their work, referred to his visit to Finchley when he was a student at Highbury College, where the students were entertained by a gentleman of the name of Mason, whose son had greatly distinguished himself at University College. When he used to come there the venerable Dr. Humphreys was the master, and the students felt it rather trying to have to preach before him. Since then another generation of London ministers had risen and passed away—such as Dr. Binney, Dr. Burder, Dr. Leifohild, Dr. Bennett, Dr. Collyer, Dr. Reed, Caleb Morris, W. Clayton, &c., &c.—very eloquent preachers, men of considerable eminence as writers, organisers and administrators of great skill in connection with large societies, and active and most successful philanthropists. He could say in looking round that their places had been well and ably filled, and he trusted the time was far distant when in their churches there would be men wanted to stand up in advocacy of religious truth, Protestant principles, and civil and religious liberty.

A list of contributions was then read by Mr. MACKINNON, including upwards of 584 at the morning collection, 100% from Mr. Cook, 100% from Mr. Mudie, and fifty guineas from Mr. Mudie's family.

Dr. KENNEDY heartily congratulated Mr. McAll and his friends on the success of their undertaking. One of the Stepney deacons, Mr. Crane, had moved to Finchley and become a devoted member of the church. He and Professor McAll owed their conversion to the ministry of his predecessor, Dr. Fletcher.

As a neighbouring minister the Rev. Mr. ROWLAND also congratulated Mr. McAll and his church on their success, as did also the Rev. J. Beard, of Stockwell.

The Rev. Mr. McALL here said he had received a kind letter and apology for not being present from Mr. Kemp-Welch; also from Mr. Hannay; also from Mr. Howell, of Hastings, the former pastor of the church; also from Dr. Allon, who was away preaching in the North; also from the Rev. R. N. Collyer, and the Rev. S. Bardale, Church of England minister in the parish.

Mr. GOOD expressed their thanks to Mrs. Marshall, leader of the choir, and to Mr. Lane, organist of the Weigh House, for their assistance, and the meeting closed with the doxology. Tea and coffee were provided for friends from a distance who stayed to hear the sermon of the Rev. Newman Hall in the evening.

The opening services were continued on Sunday last, when the Rev. F. W. Macdonald, of Warwick-gardens Wesleyan Chapel, preached in the morning, and the Rev. Dr. Raleigh in the evening. At the last-named service the whole building was

completely filled, even to the stairs of the gallery. The collections amounted to 384. By the opening services thus far the debt on the church has been reduced from 3,000% to about 1,500%, and the congregation are resolved to use every effort still further to lessen this amount during the next few weeks, in order that the permanent charge on the building may be left as small as possible. In this effort they hope for the generous co-operation of Christian friends.

MILTON-NEXT-GRAVESEND.—A mission service of a deeply interesting nature was held in Milton Congregational Church on the days between the 3rd and 8th of March. The evening services were largely attended, and also the Bible-meetings held on the afternoons of each day. On the evening of the 6th, at the request of the Rev. William Guest, the minister, the principal firms and the tradesmen of the town closed their places of business in order to give their assistants and young people an opportunity of attending the service. The church was very full, the mayor, who is a Churchman, being present, and all denominations were represented.

DEATH OF DR. OCTAVIUS WINSLOW.—The death is announced of the Rev. Octavius Winslow, D.D., formerly a minister among the Congregationalists—of late years a minister of the Church of England. The deceased gentleman was a voluminous writer. In addition to several popular devotional books, he published a series of annual addresses, which had an extensive circulation. Dr. Winslow used to pride himself on his descent from Edward Winslow, who was one of the original founders of New England, and who sailed in the Mayflower with the Pilgrim Fathers, and was, in fact, the business agent of the band.

A PRIMITIVE METHODIST COLLEGE AT MANCHESTER.—The Primitive Methodists have taken land in the neighbourhood of Alexandra Park, Manchester, comprising 6,675 square yards, on which they purpose to erect a building in which candidates for their ministry will receive a preparatory education and training. The institute will be analogous to Mr. Spurgeon's Pastor's College. This site has been selected by them because of its proximity to Owens College, of the advantages of which they intend to avail themselves as freely as possible. The approximate estimate of the entire cost, i.e., of building, fittings, furnishing, &c., is 10,000%. The denomination has already subscribed 4,500% towards this object.

THE RETURN OF MR. SPURGEON.—On Sunday Mr. C. H. Spurgeon, who has been staying for some two months at Mentone on account of his health, but who has just returned home, preached both morning and evening at the Metropolitan Tabernacle. In the morning every seat was filled, and all the standing space occupied. In the evening the crowd was, if possible, still greater, and numbers had to go away, not being able to obtain admission. Mr. Spurgeon appeared to be in good health, and preached with all his old vigour and raciness of style. The text in the morning was from Job xxxvi. 2, "I have yet to speak on God's behalf." The lesson that he drew from these words being that it was the duty and the privilege of all Christians to be ever inculcating the truths of the Gospel by their words and by their lives; and applying the words to himself, he said his tongue was once more loosed, and it was with unfeigned joy that he could yet speak on God's behalf. In the evening the text was from John xvii. 1.

RELIGIOUS SERVICES AT THE PARIS EXHIBITION.—On the invitation of the Earl of Shaftesbury and Lady Edith Ashley a number of ladies and gentlemen assembled on Wednesday at his lordship's residence, Grosvenor-square, for the purpose of receiving communications on the proposed international Christian work in Paris during the great Exhibition this year, similar to that which was attended with so much success at the previous Exhibition in 1867. Lord Shaftesbury having delivered a brief introductory address, Sir Harry Verney, president of the Evangelical Alliance, said that the French Government had placed a piece of land at the service of the Alliance, land most eligibly situated immediately fronting the grand entrance to the Trocadero, on moderate terms, on which a hall capable of seating about 600 persons was being erected for the purposes, amongst others, of Divine service, evangelisation, missionary and international conferences, and fraternal fellowship between Christians of various nations. Mr. Davis, secretary of the Alliance, who had lately returned from Paris, explained that in addition to the large hall there would be a room adjoining capable of holding fifty persons, to be used as a *salle de lecture* for small meetings, and for the purposes of correspondence. He was glad also to be able to state that the council had received from members of the French Government a communication expressing their readiness to grant special permission to the Evangelical Alliance to use occasionally a hall within the Exhibition for reunions and conferences on philanthropic and Christian subjects of interest to the nation generally. The cost, including the ground, building, fittings, and services throughout the six months of the Exhibition, was estimated at 2,000%, and towards raising that amount the council confidently appealed to the generosity of the Alliance and to the friends of missionary and evangelical work in order to enable them to carry out this Christian enterprise. Amongst the other speakers who advocated the movement were Mr. Wayland, Mr. David Matheson, Mr. Seaton Carr, the Rev. C. E. B. Reed, the Rev. Mr. Morant, the Rev. Dr. White, Mr. Joseph Hoare, and Mr. Macfie.

HOME and SCHOOL for the SONS and ORPHANS of MISSIONARIES, BLACKHEATH.

The ANNUAL MEETING of the Subscribers and Friends of the above institution will be held in the SCHOOLROOM of the Congregational Church, Blackheath, on TUESDAY EVENING, March 26th.

W. H. WILLANS, Esq., will take the Chair at Seven o'clock.

Several Ministers, Missionaries, and other Gentlemen will address the Meeting.

JOSEPH MULLEN, } Hon. Secs.
C. BAILHACHE, }

PARIS EXHIBITION.—In the year 1867, at the Paris Exhibition, nearly One Million of Publications in five languages were Distributed by the MONTHLY TRACT SOCIETY inside the Building. Encouraged by the success attending that effort, the Committee have this year taken a piece of ground opposite the grand entrance to the Exhibition through the Trocadero Palace, where a kiosk will be erected, and from which the publications of the Society, in various languages, will be issued. To meet expenses of taking ground, erection of building, agency, and printing, at least £1,000 will be required, an appeal towards which is now earnestly made.

CONTRIBUTIONS will be thankfully RECEIVED by the Secretary, Mr. JOHN STABB, 5, New Bridge-street, E.C., London; or 23, Rue Mozart, Passy, Paris.

SALLE EVANGELIQUE, PLACE DU TROCADERO.

FUNDS are urgently NEEDED by the COUNCIL of the EVANGELICAL ALLIANCE for the cost of Hall, Divine Services, Missionary and International Conferences, and other Christian Meetings, to be held during the Great Exhibition in Paris. Contributions forwarded to John Finch, Esq., Treasurer, or to the Rev. James Davis, Secretary, 7, Adam-street, Strand, London, will be gratefully acknowledged.

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ENDOWED SCHOOLS ACTS, 1869, 1873, and 1874.

In the matter of the Foundation known as the Protestant Dissenters Original Charity School, in the parish of Shadwell, in the County of Middlesex.

The Committee of Council on Education have approved of a SCHEME for the future management of the above-named Foundation. And NOTICE IS HEREBY GIVEN that unless within two months after the publication of this Notice, a Petition is presented to Her Majesty in Council, in pursuance of Section 39 of the Endowed Schools Act, 1869, or a Petition is presented to the Committee of Council on Education in pursuance of Section 13 of the Endowed Schools Act, 1873, such SCHEME may be approved by Her Majesty without being laid before Parliament.

Copies of the SCHEME, price Threepence each, may be obtained from Mr. Toms, the Depository of the British and Foreign School Society, 72, Lancaster-street, S.W., or from the Secretary, Charity Commission, Whitehall, S.W.

This SCHEME may also be seen, without charge, at the said Office of the Charity Commission.

PATRICK CUMIN, Assistant Secretary.
Education Department, 18th March, 1878.

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The ANNIVERSARY DINNER of this Charity will be held at CANNON STREET HOTEL, on TUESDAY, 26th of March, 1878.

The Right Honourable the LORD MAYOR will preside, supported by Alderman and Sheriffs Nottage and Staples.

Gentlemen are invited to act as Stewards, and will oblige by sending in their names to the Secretary, at the office, 6, Finsbury-place South, E.C.

T. W. AVELING, D.D., Hon. Sec.

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The Nonconformist.

WEDNESDAY, MARCH 20, 1878.

THE WEEK.

The ratifications of the Treaty of Peace signed at San Stefano, and still designated "preliminary," were exchanged at St. Petersburg on Sunday. The text of that important document has been forwarded by couriers to the several Courts of Europe, but, according to the statement of Lord Derby in the House of Lords, is not likely to be received by our Government before Saturday next. It is not supposed that the provisions of the Treaty greatly differ from the versions already published, no alterations having, it is stated, been made at St. Petersburg.

As soon as the text of the Treaty has been formally made known to the Signatory Powers, the invitations to the Berlin Congress will be issued by the German Government. That assembly will probably, Mr. Bourke stated last night, meet at the end of the present month, and all the Powers will be represented by their respective Chancellors or Ministers for Foreign Affairs, except England, which will send Lord Lyons to Berlin. The question at issue between Prince Gortschakoff and the British Cabinet still remains unsettled. Before Her Majesty's Ministers consent to send a Plenipotentiary to the Congress, they require "that every article in the treaty between Russia and Turkey shall be placed before the Congress in such a manner that it may be considered what articles require the acceptance or concurrence of the several Powers." It does not appear that Russia actually refuses this demand; but there is some diplomatic difficulty between the two Governments, which our war newspapers magnify as one of vital importance. But as England stands alone in this matter, we may presume that the obstacle to an understanding is not insuperable. At the meeting of the Hungarian Delegation yesterday, Count Andrássy explicitly said that "every Government will have the opportunity of stating its opinions as to what points in the treaty have a European character, and which have not"; and every Government will also have the option of withdrawing from the Congress, if dissatisfied with its decisions. We may, therefore, be excused if we place more faith in the declarations of the Austrian Chancellor than in the alarmist articles of our anti-Russian Press. Count Andrássy still hopes for a pacific settlement of all difficulties, and that the Congress will assemble. He does not see that the interests of Austro-Hungary have as yet been seriously menaced, and hopes that some rearrangements of the Treaty will be made so as to make its provisions harmonise "with the welfare of the Monarchy." There is also reason to believe that Prince Bismarck, who will probably preside over the Congress, is strongly in favour of the fullest discussion of the Russian proposals, and of their revision, if need be, in the general interests of Europe.

The news from the Greek provinces of Turkey indicates that the insurrection is on the increase, while a large body of Ottoman troops has arrived to suppress it. The authorities are acting in the usual fashion. They have let loose upon the population not only a horde of Circassians, who plunder and murder without hindrance, but a number of convicts and brigands who have been released from the prisons of Janina and Larissa. Whether the revolt of the population is general is not quite clear, but Hobart Pasha has arrived at Volo and is said to have a pacific mission to the Greek Government. It is to be feared, however, that Prince Gortschakoff will not move a finger to prevent the Turks from crushing out the rebellion, and on the other hand, should that result be imminent, the Greek people and army

will hardly be restrained from taking part with the insurgents.

Day by day our war papers are busy in denouncing Russian aggression and lust of territory. If these British patriots will look at home they would discover that it is not England that can afford to cast a stone at Russia. In their eagerness to arouse public opinion against Muscovite aggrandisement, they seem to forget what has been the action of their own country for a century past.

"During that time," said Mr. Richard, M.P., in one of his recent speeches at Merthyr, "we have taken from the French Canada, the Mauritius, Nova Scotia, Dominica, Tobago, St. Vincent, Grenada, and St. Lucia. From the Spaniards we have taken Gibraltar, Jamaica, Trinidad, Honduras, and the Falkland Islands. From the Dutch we have taken the Cape, Ceylon, Essequibo, Demerara, Berbice, and St. Helena. From the Danes we have taken Heligoland, and some forts on the West Coast of Africa. From the Turks—we have not spared the Turks—we have taken the Ionian Islands, Aden, and Perim; from the Burmese we have taken Aracan, Tavay, and Pegu; from the Chinese we have taken Hong Kong; from the Kaffirs we have taken in South Africa a territory which is said to be larger than the Austrian Empire; from the Sultan of Borneo we have taken Labuan and Sarawak; and by settlement, we have occupied, without asking anybody's leave, New South Wales, Van Dieman's Land, Norfolk Island, Sierra Leone, Swan River, South Australia, New Zealand, North Australia, and Australia Felix, taking possession of the land of the natives, whenever it suited our convenience, without the smallest consideration or remorse. And in India we have been plundering everybody. Within the period we fix as marking the encroachments of Russian ambition, we have, in that country alone, annexed to our territories by conquest and intrigue an extent of country whose population is probably nearly three times as large as that of the whole Russian Empire. Yet we go into hysterics of indignation, and say, 'Look at this aggressive Russia!'"

In a carefully-prepared speech, Mr. Pease, on Wednesday last, moved the second reading of his Bill for the Abolition of Capital Punishment. The debate, which occupied the whole sitting, was chiefly remarkable for the announcement of the Attorney-General that the Government would introduce a bill to provide an appeal in criminal cases, and for the absence of any defence of the present system. That the feeling against the infliction of the extreme penalty is growing in the community is manifest, and it has been greatly strengthened by such peculiar cases as that of the Stauntons. The House of Commons, however, influenced perhaps by the promised concessions of Sir John Holker, threw out Mr. Pease's bill by the decisive majority of 199 (263 to 64).

THE Chancellor of the Exchequer has announced that he will make his financial statement on Thursday, April 4. Quite apart from the six million credit, it is not likely to be a very agreeable Budget. Last year the revenue and expenditure were nearly balanced. This year the revenue is not likely to show any increase upon the Estimates of last April, and almost every item of ordinary expenditure, so far as can be known, is in excess. It is probable, therefore, according to the *Statist*, that Sir Stafford Northcote will have to provide for an aggregate outlay of some eighty millions and a half, and to face a deficit of about a million and a half. This adverse balance could be made good by an increase of a penny in the pound on the income-tax, unless there should be some ingenious device for meeting the exigency by some other form of taxation. The Chancellor of the Exchequer has stated that he should propose to pay off the six million credit within three years, and should any part of it be included in the Estimates to be submitted to Parliament on the 4th of April next, the deficiency will be increased by this additional sum. There is, therefore, the prospect of a considerable augmentation of the burdens of the British taxpayer, which is, however, but a trifle compared with the sacrifices he would have to make if this country should be plunged into war.

The statement so frequently reiterated by our bellicose journals that Mr. Gladstone has entirely ruined his reputation by his recent political action has been signally belied by facts. No sooner was it announced that the

right hon. gentleman would not again stand for Greenwich, than half-a-dozen Liberal constituencies sought the honour of having him as their representative in the next Parliament. Conspicuous amongst these is Leeds, which it will be remembered returns three members, two of whom are, at the present time, Conservatives. The Liberal Association of four hundred has for some time been in a great strait as to the choice of a candidate to run with Mr. Barran, M.P., at the next election, and met on Friday last for that purpose. Hardly had the meeting been constituted than the chairman asked if it would not wish to secure Mr. Gladstone, if possible, as its candidate. The response was immediate, enthusiastic, and unanimous. A resolution to that effect was proposed by Sir Andrew Fairbairn, supported by all the other gentlemen whose names had been before the Association, and carried by acclamation. Possibly the right hon. gentlemen may not deem it expedient to make an immediate choice, but as the Liberals of Leeds propose to return him for a safe seat free of all personal trouble and expense, and to exonerate him from all responsibility for local business, the offer is a handsome and tempting one. This is one of many indications that the opinions which have become so prevalent in the metropolis, and are advocated with so much fanaticism by some of the leading newspapers, find but a feeble echo in the provinces and large towns. It is not to London that the country looks for guidance in the present critical state of affairs, nor does the suppression of public opinion by rowdy demonstrations mean that it is on the side of the "patriots" who promote their cause by violence.

During the last fortnight a great step has been taken towards the consolidation of the French Republic. By the co-operation of the Orleanist members of the Senate, the Colportage Bill was passed, giving distinct legal sanction to the free sale of newspapers, which M. Fourtoul, availing himself of the obscurity of the law, almost suspended during the electoral period. A more critical test of Senatorial opinion was the State of Siege Bill, which was introduced last week, and advocated with great energy by the Prime Minister, M. Dufaure. After the principle of the bill had been carried by a considerable majority, it was referred to a committee, which reported in favour of several insidious amendments that would have placed a dangerous power in the hands of the President. These were severally voted down by decisive majorities of forty and upwards. But on Monday the Constitutionists or Orleanists, who had hitherto been loyal to the Government, entered the field. They had an amendment allowing a state of siege to be proclaimed during a dissolution in any Department where an armed insurrection prevailed. This the Government agreed to accept, with a proviso saving all electioneering privileges. The Right, however, averse to giving the seceders from their ranks a triumph, declined to support it, and it was rejected by 140 to 131 votes. On the final vote upon the bill, in the exact shape in which it left the Chamber, and which gives power to declare the state of siege during a dissolution only in the event of foreign war, it was carried by 153 to 100, the Constitutionists supporting the Government. Thus reaction has been deprived of its most efficient weapon. The result of this decision was visible an hour later in the other House. When the Finance Minister proposed to take the Budget on Thursday M. Gambetta declared that the moment had arrived for giving the Government a merited mark of confidence, and eventually by 436 to 34 votes M. Léon Say's motion was carried.

We understand that the members of the Tanganyika Mission sent out by the London Missionary Society have, after great difficulty, reached the village of Kirasa, about forty miles east of Mpwapwa, and have formed a camp on the edge of a high plateau, where they proposed to pass the rainy season, and hoped to advance further into the interior at the beginning of May. In a statement issued by the society it is said that the members of the mission have not suffered much from sickness, and have everywhere been received most kindly by the natives. "Their judgment is that, considering the great weight of their supplies, they have, after all, made fair progress. In this judgment the directors heartily concur. The result has only been delay, but the safety of the mission has not for a moment been compromised"; and there is every reason to expect that it will reach Lake Tanganyika before the end of the present year. Mr. Price is returning to England.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The House of Commons was occupied throughout the working hours of last week in consideration of naval affairs. The estimates were to have been moved last Monday, but, as I mentioned, the whole night was occupied in listening to essays on naval architecture and naval administration, delivered by various members who had marked this subject for their own. In former times, when those great reformers, Mr. Childers and Mr. Goschen, were at the head of naval affairs, it was not unusual to have the introduction of the Naval Estimates deferred by preliminary debate. But under the more equable and less exciting administration of our Conservative masters, we were spared this exercise, and for some sessions past the First Lord has been allowed to make his statement on the first night.

Failing success on Monday, it was regarded as certain that Thursday would see the House in committee. But the hope proved delusive, the whole of the first night's debate had taken place on the first amendment, one moved by Mr. Seely. On this, other members who had placed amendments on the paper, or who were full of information on naval affairs, had delivered their speeches, the occasion being, in some sense, made memorable by the reappearance of Lord Henry Lennox on the scene of his legislative and oratorical triumphs. When, on the last occasion but one, this scion of a noble house addressed the House of Commons, he spoke from the Treasury bench, occupying the responsible and remunerative office of First Commissioner of Works. Absolutely the last time previous to Monday, when he "caught the Speaker's eye," he spoke from the bench immediately behind the Treasury bench—a position which, according to Parliamentary tradition, signifies a gentleman's special adherence to Ministers and Ministerial policy. On that occasion Lord Henry defended himself from certain charges connected with commercial undertakings in which he had had Baron Grant for a colleague. Adversity has, however, qualified the noble lord's view of the best possible Ministry, and on Monday night he spoke from below the gangway, and appeared as a critic of naval administration, more particularly in regard to the construction of the Inflexible.

About nine o'clock on Thursday the miscellaneous criticism on the naval policy of the Government was brought to a conclusion, and it appeared probable that even yet Mr. Smith might make his statement, and the House go into committee. It is true that, as Mr. Smith had risen to address the House, Mr. Biggar had risen from the opposite benches, and it was known that Mr. Biggar was in charge of the case of "Mr. John Clare, inventor, patentee, designer, promoter, and upholder of metal shipbuilding on life-preserving principles." This case of Mr. Clare having been repeatedly before the House, and having thereby proved its deathless vitality, is one which peculiarly recommends itself to the hon. member for Cavan. He might have the misfortune to become connected with a case which was capable of being satisfactorily settled—that is, satisfactorily in the estimate of the complainant—whereupon it would, of course, have to be dropped. But, in a case like that of Mr. Clare's, with respect to dealing with which the Admiralty had over and over again replied *non possumus*, Mr. Biggar had hit upon what might be called an exhaustive case of Obstruction. Every year he may bring up the case of Mr. Clare, may delay the passing of votes, may make a long speech; and, though the time has gone by for getting anyone else to join in the discussion, some few minutes would necessarily be occupied by the representative of the Admiralty stating over again that Mr. Clare's claims had been thoroughly examined, and had been found to be wholly without foundation.

On Thursday night, when Mr. Biggar found the First Lord rising at the same time as himself, he, with delusive courtesy, immediately gave way, and the credulous stranger might suppose that he had abandoned the intention of urging this session the claims of "Mr. John Clare, inventor, patentee, designer, &c., &c." But Mr. Biggar, who has by this time thoroughly mastered the forms of the House, knew that at any time before the proposal to go into committee was agreed to he might bring forward his grievance, and to do it at a time when the First Lord had made his answer, and when the House really thought it was going into committee, was of course an added attraction. So when Mr. Smith sat down, after a pathetic appeal to the House to go into committee without further delay, Mr. Biggar calmly presented himself, and the House heard—or if

it had listened might have heard—the oft-told story of Mr. John Clare. Mr. Algernon Egerton answered in briefest possible terms, "in an off-hand and contemptuous manner," Mr. O'Donnell's complaints, when, at one o'clock in the morning, the usual miscellaneous Irish conversation arose. Once more Mr. Smith looked anxiously round the House, and began nervously arranging his papers in the belief that the time had at length come.

But alas! for the vanity of human wishes. At this juncture there interposed the portly figure of Sir Robert Peel, who, deaf to entreaties privately made to him by the Chancellor of the Exchequer, insisted upon discussing the delicate question whether the Government had made a desirable choice in electing to send Lord Lyons to the Berlin Conference. Sir Robert Peel is a gentleman who greatly gratifies the desire of the House to be amused. The right hon. baronet has that brutally frank way of alluding to personages which was one of the principal foundations of Mr. Bernal Osborne's reputation as a humourist. Sir Robert Peel has, moreover, a highly comical manner of delivery. He always looks more than he says, and passages in his speech which, when reported, seem absolutely destitute of point, are uproariously laughed at in the House of Commons. Sir Robert was at a disadvantage on Thursday, lacking the audience which usually gathers in anticipation of a speech from him. The naval critics had—using the word in a Parliamentary sense—shelled everybody out of the House, and there were not more than fifty or sixty present when Sir Robert rose. But the House gradually filled up, it being now eleven o'clock, an hour at which hon. members who have leisurely dined always feel a patriotic impulse to look in at the House of Commons and see if they can do anything to further the interests of their country. These were delighted to find that, instead of Mr. Samuda, Sir John Hay, or Mr. W. H. Smith droning away about the Inflexible or the disposition of cordage in the dockyards, here was Sir Robert Peel, posturing and mouthing, and humorously referring to Lord Lyons as "a most respectable gentleman."

This was good. But there was something better in store. Sir Henry Wolff had given notice of his intention to ask on Friday night a series of questions relating to affairs in the East. The hon. gentleman, however, finding the question actually under discussion, took time by the forelock, and in a long speech, which somewhat failed in respect of expressing perfect approval of Her Majesty's Ministers, who, Sir Henry thinks, are not fully alive to the iniquity of Russia, he catechised the Chancellor of the Exchequer. This incipient revolt was observed by Sir William Harcourt, who seized the opportunity of pointing the moral and showing how, whilst the Opposition studiously refrained from hampering Her Majesty's Government, their own followers below the gangway were less considerate, and did not hesitate, either on grounds of party fealty or of patriotism, to handle delicate phases of the Eastern Question. Sir William made some very good hits. But he was completely bowled over by Mr. Plunkett, who in his easy yet brilliant feat of disarming the astute ex-Solicitor-General, confirmed the growing opinion of his great talents and of the high prospects that lie before him if he pleases to avail himself to the full of his opportunities.

Friday was a repetition of Thursday, as Thursday had been a replica of Monday. There was this variation, that Mr. Smith found the opportunity at the outset of making his statement on introducing the estimates. But thereafter, for many hours, we had over again the speeches of Monday and Thursday, in some instances delivered by the same gentlemen. But on the whole, and regarding the result, the Ministry cannot complain of loss of time during the week. Everybody, and more particularly the audience, being thoroughly exhausted by the preliminary speech-making, when it came to a question of vote nobody had anything to say. Mr. Raikes, who is supremely adroit on occasions like this, carried the committee through expenditure at the rate of over 1,000*l.* a second, and before progress was reported, which happened before midnight, all the votes save three were agreed to, and the House had signed for payment accounts amounting to upwards of seven millions sterling. Similar good fortune followed the Government to-night, when they got into committee as early as eight o'clock, and sat throughout a quiet evening engaged upon voting more.

M. Renan has just sent to the printer's the sixth volume of his "Histoire du Christianisme," which will shortly appear under the title of "L'Église."

Correspondence.

RECOGNITION OF EARL RUSSELL'S SERVICES.

To the Editor of the Nonconformist.

SIR,—May I express a hope that the suggestion which has been made in your columns will not be lost sight of until realised, that some acknowledgment should be made to Earl Russell of the service which he rendered in 1828, and many years afterwards to the cause of civil and religious liberty? An address, as proposed by "C. W.," to be presented on the fiftieth anniversary of the day on which the Bill for the Repeal of the Test and Corporation Acts became law, would seem to be the most proper form in which that acknowledgment can be made. It may advance the project a step nearer completion, if you will kindly admit a hint or two which I now proceed to offer with that object.

As to the body by which the movement should be forthwith taken in hand and promoted, I submit that to the committee of Deputies of the Three Denominations this matter really belongs. As the ancient and historical representative of Protestant Nonconformity, none could be so fitting to initiate the scheme; and as old co-workers with the noble earl, the Deputies would doubtless recall many pleasant memories in connection with his lordship's earlier struggles for the rights of conscience.

Though promoted by the Deputies, the address should, I think, be so drawn as to express the views of a much larger public than the constituency of that body. It should be so worded, for example, that it might be signed by the Jewish correspondent who addressed you on this subject in your last number. How far the signatures should be those of representative men only, or whether opportunity should be afforded to the rank-and-file of the friends of civil and religious liberty to append their names, I leave for consideration hereafter. My only care is to see some indication that the thing will be done, and done in time.

The great Act for the relief of Dissenters from civil and religious disabilities, called the Corporation and Test Repeal Act, became law on May 9, 1828. When the jubilee of that event occurs in May next Earl Russell will be within a few weeks of eighty-six years of age. No doubt as a man, a senator, and a Minister, he has had his faults. But will any one deny to him the merit of consistency and courage in the advocacy of Liberal opinions now embodied in legislation, which, half a century ago, were extremely unfashionable, and entailed no small amount of obloquy? Can anybody doubt, who has watched any considerable portion of his lordship's career, that his characteristic principle, whether on the Ministerial bench or in the cold shade of Opposition, has been an elevated sense of duty to God, to his country, and to mankind? Dissenters would be ungrateful indeed if they forgot what they owe to him; but it should not be overlooked that, long before the repeal of the Test and Corporation Acts, he had pleaded the cause of civil as well as religious liberty, in the House of Commons. He was elected to a seat in Parliament in July, 1813, while yet a month under the age of twenty-one; in 1817 the discontent of the people became so alarming beneath Tory rule, that Lord Castlereagh proposed the suspension of the Habeas Corpus Act. Lord John Russell offered the most strenuous opposition to this measure in words, some of which deserve to be enshrined among the most memorable sayings of British statesmen. "The year before this law passed," said his lordship, referring to the original enactment in the reign of Charles II., "a plot was discovered, which, though it has since been mentioned only as an instance of credulity, wore at the time a most alarming appearance. No less than two hundred persons, many of them of the first rank, were accused of conspiring the death of the King. . . . Yet at this time did the Lords and Commons present for the royal assent this very bill of Habeas Corpus, which for less dangers you are about to suspend. We talk much—I think a great deal too much—of the wisdom of our ancestors. I wish we would imitate the courage of our ancestors. They were not ready to lay their liberties at the foot of the Crown upon every vain or imaginary alarm."

It was not long after this that the gloomy prospect of public affairs, combined with the weak state of his health, led Lord Russell seriously to consider the propriety of retiring altogether from Parliament. Happily he was persuaded not to do so; how greatly to the advantage of the nation is shown by the history of the last half-century.

Permit me to append to this letter a portion of the remonstrance that his friend, Thomas Moore, the poet, addressed to the noble lord on hearing of the intention, which, in deference to this and other representations, he wisely abandoned. It may be interesting to many to look across the vista of sixty years, and to think that these verses were addressed to the fine old English nobleman whom we have still among us, who was then a young man of some five or six-and-twenty!

Yours, &c.,
AN OLD-SCHOOL NONCON.

Oh, no; never dream it, while good men despair
Between tyrants and traitors, and timid men
bow;
Never think for an instant thy country can spare
Such a light from her dark'ning horizon as thou.
With a spirit as meek as the gentlest of those
Who in life's sunny valley lie sheltered and
warm;
Yet bold and heroic as ever yet rose
To the top cliffs of fortune, and breasted her
storm;
With an ardour for liberty, fresh as in youth
It first kindles the bard, and gives life to his
lyre;
Yet mellowed even now by the mildness of truth,
Which tempers, yet chills not, the patriot fire;
With an eloquence, not like those rills from a
height,
Which sparkle, and foam, and in vapour are
o'er,
But a current that works out its way into light
Through the filtering recesses of thought and of
lore;
Thus gifted, thou never canst sleep in the shade:
If the stirrings of genius, the music of fame,
And the charms of thy cause have not power to
persuade,
Yet think how to freedom thou'rt pledged by thy
name.
Like the boughs of that laurel by Delphi's decree
Set apart for the fane and its service divine,
So the branches that spring from the old Russell
tree
Are by Liberty claimed for the use of her shrine.

DR. LEE, OF LAMBETH, AND HIS GRIEVANCES.

To the Editor of the Nonconformist.

SIR,—The miseries and misfortunes of Dr. Lee, of the church of All Saints, New Cut, receive a periodical airing through the medium of the press at the instigation of the Metropolitan Board of Works. Dr. Lee poses as the ill-used vicar, and the New Cut is held up to scorn as a locality from which a church can get no churchwardens, and a parson no congregation; so the lawful debts of the church must be thrown on to the general fund. Where will it stop? Will the Metropolitan Board of Works pay for the repairs of chapel fabrics as well as of Episcopal buildings? If not, why not?

What is the story of this edifice? Some fourteen or fifteen years ago Dr. Lee, the editor of the *Directorium Anglicanum*, succeeded an Evangelical in the incumbency. Immediate steps were taken at considerable cost to turn the church into a Ritualistic temple of the highest type. The tower and gateway in the main thoroughfare were left to ruin and decay, so that worshippers might come in by the door immediately opposite the high altar, and not sacrilegiously enter the church at the same end where the altar was placed. The font was placed in its proper Catholic position with appropriate Catholic devices. Screens, candles, and crucifixes soon followed suit; and so glaring were the alterations, in the anti-Protestant sense, that Bishop Sumner, who was then Bishop of Winchester, refused to open the church unless certain things were removed: which was done, but the objectionable articles were, as I am informed, reinstated directly the bishop left the building. All this led to a painful controversy between the priest and the people of the parish. According to rumour, masses were said over dead bodies which were placed in the church and kept there all night. The most violent things were said from the pulpit against Protestants, Protestant martyrs, and Protestant worship. The people of the New Cut, as described, are, no doubt, very depraved, wicked, and in a hopeless state generally; but, bad as they are, according to their critics, they could not see the fair dealing and honesty of a parson in a Protestant church, receiving Protestant pay, and denouncing Protestantism from a Protestant pulpit. The church has been the home of ecclesiastical law-breakers ever since. On great fast days and feast days they sometimes troop down in shoals, defying both the law and the Gospel, and if the money were only saved that it costs for candles and incense on these "high-falutin'" occasions, the Board of Works might soon be paid.

The wickedness of the denizens of the New Cut in not supporting the Church as by law established may be further seen by reference to a personal reminiscence. Years ago, after, I think, the first judgment against Mr. Mackonochie, Dr. Lee, and several others of the same stamp, met, and came to a resolution, published at the time, that they would preach the doctrine of Transubstantiation from their pulpits till some of them were brought before the Courts, and a definite decision given on the point. Within a few days I had an opportunity of attending All Saints. While the President of the Wesleyan Conference was presiding over a prayer-meeting of some thousand persons at the Lambeth Baths, there were fourteen of us present at the church, all told. I forget the text—and, indeed, am not quite sure that there was one—but I remember the points of the sermon, and ever shall. They were these—1. When our Blessed Saviour was on earth He went about doing good. He is not on earth now, but His priests and clergy are. 2. When our Blessed Saviour was on earth He went about teaching and preaching. He is not on earth now, but His priests and clergy are. 3. When our blessed Saviour was upon earth he went about working miracles. He is not upon earth now, but his priests and clergy are—and they work the mightiest miracle of all—the mystery of the altar. This was the climax and the close.

Soon after I rode from London to Gloucester in the same train with Dr. Lee, from Swindon. We occupied the same carriage, and I put it to him why, if he believed such things, he and his friends did not erect churches of their own. His reply was, "Sir, we are the Church of England, and intend to stand by our own. With this declaration I did not attempt to grapple, further than to suggest that Dr. Miller and Canon Ryle, Mr. Maurice and Dean Stanley claimed to be the Church of England too; but that the only uniting point manifestly was the money-bags and the power, and so I fear it remains.

Now, sir, can you wonder that we stupid, wicked people about the New Cut cannot see our way to believe that the parish priest of All Saints is greater than the Saviour Himself? The tree is known by its fruits. Not only is no miracle wrought by the Doctor, but very little in the ordinary way is done for the people. Indeed, the New Cut would be simply neither better nor worse if All Saints, its high altar, Holy Rood, sacred font, and all the ecclesiastical trumpery, were swept away for ever.

What a comment is all this on Mr. Forster's eulogistic utterances about parish parsons! Here we have, within pistol-shot almost of the Archbishop of Canterbury's palace, the church of All Saints just described; another close by, All Hallows, about which the Bishop of Rochester is being worried; and a third hard-by, the incumbent of which is the secretary of the Confraternity of the Blessed Sacrament, and is believed to pray daily for the restoration of the mass to the service of the Church of England. A few paces southward is Father Nugent and the monks of his priory. Returning nearer to the archiepiscopal palace, we have St. Paul's Lorrimer, Romanistic in all but the name; and, still nearer, St. Agnes, opened recently by Bishop Jackson, just a shade worse than St. Paul's, while the next parish of St. John the Divine, like St. Peter's, Vauxhall, surpasses all the rest in Ritualistic development and supreme contempt for the Thirty-nine Articles and the Act of Uniformity. At the same time, as regards all true and elevating work among the people of these localities, I think I could mention four Nonconformist places of worship, either of which is doing more than all the priestly places enumerated put together to benefit and bless the people around them. It is well for Christianity and England that it is so; for if the blind were to lead the blind—we all know what would happen.

I have trespassed long upon your space, but may I say one word more? Ritualism, like convicted scoundrelism, is sometimes justified because of the great hold it has upon the poor. In neither case is the justification true. A certain class of poor persons are to be bought by anybody who bids for them, and by this means an appearance of popularity may be kept up. But such practices neither win nor hold the people. They debauch a certain class, and make them splendid hypocrites; but as for turning the people from darkness to light, it is a simple turning of them from an English fog to Egyptian darkness—even a darkness which may be felt.

Yours faithfully.

GEO. M. MURPHY.

Walworth, S.E., March 18, 1878.

PROPOSED UNITED KINGDOM OF THE LOWER DANUBE.

To the Editor of the Nonconformist.

SIR,—England, France, Austria, and Italy have a potential initiative before them—an initiative not opposed to but collateral with certain views partly developed by Prince von Bismarck, and not antagonistic to German interests. As the Ottoman Porte has fully accepted, in her negotiations with Russia, as attested by her signature to the Convention of San Stefano, her future position as a pensioner upon the bounty of European Christian states, these Christian States are fully warranted in endeavouring to make such political combinations as may promise security to the future peace and well-doing of the commonwealth of Europe.

The formation of new, detached, dependent principalities in Eastern Europe is Russia's idea, and her paramount desire. This is a repetition of the scheme of the old disintegrated German States, and of the dukedoms, principalities, and helpless royalties of Italy. All history proves such arrangements to be hopelessly bad, inefficient, and indefensible.

I am desirous to suggest the formation of a united kingdom of the Lower Danube, to consist of Roumania, Bulgaria, and Upper Mesia, along the line of the Balkans, and continuing the line from Kostendil to the frontier of Upper Albania, and running below the town of Pristina.

The true line of the Balkans thus produced to Albania is the present, or, shall we say, the "old" line-boundary of Roumelia on the north, and forming the administrative limit of Bulgaria on the south.

This united kingdom of the Lower Danube, with Prince Charles of Roumania for King, would form a compact and somewhat powerful State of nearly ten millions of people, headed and capable of being welded together by the Roumanian people, who, showing by their valour and strong will that the blood of the old Roman soldier-pensioners and legionaries still flows in their veins, are capable both of defence and defiance.

As Turkey has accepted that a net half-million sterling shall be the tribute paid to her in lieu of direct sovereignty, it may be fairly stipulated that Bulgaria, by paying down a capital sum of seven and a-half millions sterling—fifteen years' purchase—the united kingdom of the Lower Danube shall be free of all claims, either by Turkey or by Russia, who assumes the rights and claims of mortgagee. England, France, Germany, Austria, and Italy might find sufficient inducement to guarantee such an amount of loan, and thus get rid of a Turkish lien and of Russian military bailiffs at the same time—"at once and for all."

So much for the territorial and financial view of the question.

In an international and political aspect, the five Powers named would find themselves in common solidarity of interest, inasmuch as a solid mass would be provided against any future infringement of Russian military force, and barring her inroad upon the northern and eastern coasts of the Mediterranean. A greater development of the tolerably free institutions of Roumania would be enough for the Bulgar Christians, ought to be enough for the Christian aspirations of Russia in favour of her protégés, and would bring England and Germany into accord for a further and not less important territorial change in Roumelia and the Greek provinces below the Balkans.

Taking note of and extending the principle of equivalent tribute for direct sovereignty, Epirus, Thessaly, and Old Macedonia, as far east as the river Strymon, if not as far as the Karasu, might well be added to the Hellenic kingdom. The northern boundary being the southern frontier line of the United Kingdom of the Lower Danube; the eastern limit, the Strymon or the Karasu; the southern boundary the Aegean Sea; and the western boundary the well-defined eastern side of Albania, giving the middle and upper Albanian people ample time, say three or four years, to consider a demand for a plebiscite of union with Greece, or, at their choice, with Montenegro. A loan of fifteen years' purchase of estimated tribute to Turkey, at any period during the first ten years of territorial assumption, would be amply equal to anything now proposed by Russia in favour of the Ottoman Porte.

Greece has often been reminded of her loan, guaranteed by the protecting Powers, when she set up housekeeping. The failure of Greece in her repayment is much more to be attributed to Russia than to Greece or England. On Feb. 5, 1830, Lord Palmerston said in the House of Commons, "It is, Sir, most important to Great Britain, in the settlement of Greece, that the new

State should be decidedly able to maintain itself. It is the interest of Great Britain to give Greece the means of keeping up her establishments, and it is of importance to Europe that the new State should be capable of maintaining itself in an independent situation. The character of the Greek power should be not merely sufficient to realise a revenue but to protect its territories." Russia, through her Nesselrode, opposed an enlarged and potent Greece, and both Lord Palmerston and Greece had to be content with limits so narrow that the expenses and paraphernalia of kingly state, with miniature ministerial offices, could not be maintained with any chance of development of the internal economy of the nation.

The narrow limits of Greece, the loan, and the unwise rule of Otho have all tended to hamper and obstruct the moral, political, and industrial energies of the highly-gifted Hellenes. They are an ambitious, self-reliant, pugnacious, and commercial people, as "all their fathers were"; and both Europe and England may be well satisfied to see these sons of Japhet dwelling in the tents of Shem. Eastern Roumelia, the old Thrace, and the possession of Constantinople may well be left, not to the furies, but to time, "protectors," and to the inevitable deglutition of the future.

Germany may be inclined to accept and assist an extended Greece as a *quid pro quo* for an enlarged Roumania. And with Germany on one side of the council table and Great Britain on the other, France, Austria, and Italy would find no alarm for themselves, and less chance of a "second and third campaign." Russia would find herself relieved from her "two years" military occupation. England would not see the Custom duties of Constantinople multiplied fivefold to provide Russian indemnities while Russia would pour in her manufactures into Black Sea Bulgarian ports free of all duties whatever.

The Sultan would neither be better nor worse off by the creation of the United Kingdom of the Lower Danube, nor by the proposed enlargement of the United Kingdom of the Hellenes. Turkey would probably find her coffers fuller than they have lately been. Russia, too, will have performed her "Christian" duty, and will have permission to return home, to the relief and satisfaction of the rest of Europe. I have said nothing of the North-Western States, as Austria may consider them only an equivalent for her assistance in changing the style and title of the future *beati possidentes*.

Yours, &c.,

ISAAC GREGORY.

Merchants' College, Blackpool.

A GREAT PLURALIST OF THE LAST GENERATION.

In the *Echo* of Saturday—a paper which, by the way, has very greatly improved under its present management, and has become a very interesting halfpennyworth of well-arranged information—contains a sketch of the Manners-Sutton family, of which Viscount Canterbury is the modern representative. The subject, we are told, is worthy of notice, because it furnishes one of the most remarkable modern instances of the way in which the dignities and emoluments of the Church of England have been used by the aristocracy, and the Church made the nursing mother of the peerage. The Suttons are an offshoot of the Rutland family. One of them, the younger son of a younger son (the father being Lord George Manners), rose to be Archbishop of Canterbury. From the beginning to the end of his career he

Like a great sponge sucked wealth and plenty up.

Archbishop Manners-Sutton was Primate of All England from 1805 to 1828. It is impossible to state exactly what were his gains from the archbishopric during that time. We are told that by very careful management he contrived to increase its revenues. A year or two after Sutton's death Dr. Lushington gave it as 32,300*l.* per annum. If we take the very moderate estimate of the Ecclesiastical Commissioners shortly afterwards—and it must be borne in mind that on that Commission sat the Archbishop of Canterbury and other Church dignitaries—we shall probably be pretty near the mark. Their figure is 22,216*l.* per annum. Let us take it, including the annual value of the archiepiscopal palaces, at 23,000*l.* It follows, then, that Archbishop Manners-Sutton, during the twenty-three years of his primacy, must have received 529,000*l.* in money or money's worth, and 100,000*l.* at least before he became archbishop, making a grand total of 629,000*l.* At his death Archbishop Manners-Sutton, who was heavily in debt at the time of his elevation to the primacy, left in personal property alone no less than 180,000*l.*

He took care that the Church should provide for his family as well as for himself. Three of his daughters married clergymen. The fortunate suitor of the first was the Rev. Hugh Percy, who eventually became Bishop of Rochester, and afterwards of Carlisle, and who is estimated to have received

from his various Church preferments not less than a quarter of a million sterling. Another daughter married the Rev. James Croft, who died in 1869. The archbishop provided for him also. The *Guardian*, in noticing the death of this great pluralist, calculated that the archdeacon must have received from the funds of the Church since he entered priest's orders no less a sum than 168,680*l.* This is under the mark, because Mr. Croft at one time of his life held two other preferments. Putting these at the moderate value of 50*l.* a-year each, we have a magnificent total of 176,430*l.* The history of the third clerical son-in-law it is impossible to trace. We have, then, the edifying spectacle of an archbishop who, at his ordination, was particularly enjoined not to be covetous nor greedy of filthy lucre, and he himself and two sons-in-law between them managed to draw from the revenues of the Church certainly more than a million of money. Milton would have said of such men that they were "hireling wolves whose Gospel was their maw"; but one can remember what the Church was in those days, and regard it as nothing more than the natural product of a dark and evil time, which, if the Tories had had their way, would have existed until now. Archbishop Manners-Sutton also provided for more distant relations while he was archbishop. There was the Rev. T. M. Sutton, prebend of Westminster, rector of Great Chart, present annual value 621*l.*; and of Tunstall, 479*l.*, both in the gift of the primate. Then there was the Rev. E. L. Sutton, rector of High Halden, 325*l.*, and vicar of St. Peter's, 560*l.*, also both in the gift of the primate, Mr. E. L. Sutton being also one of the Six Preachers of Canterbury. Then there was a Dr. Charles Sutton, rector of Aldeburgh, 383*l.*, St. George's, Norwich, 144*l.*, and Holme, 428*l.*, the two last being in the gift of the Bishop of Norwich, which diocese Archbishop Manners-Sutton at one time held. There were other relatives provided for in similar fashion.

The crowning achievement of the archbishop was to get an Act of Parliament passed, at the close of his life, to enable him to secure to his grandson at some future time a sinecure office of the value of about 8,500*l.* a-year. The previous archbishop had secured to his three sons, one after the other, the Registrarship of the Prerogative Court of Canterbury. When one of these sons died Dr. Sutton wanted to nominate a third successor to the office in his place, and actually obtained a special private Act of Parliament to enable him to do so. The Registrar of the Court—who did no work at all, by the way—was paid by fees. Thus the dead hand was enabled to tax the living thirty years after.

Epitome of News.

Saturday being the anniversary of the death of the Duchess of Kent, her mausoleum at Frogmore was, by Her Majesty's command, opened to enable the household to visit it.

Her Majesty arrived at Buckingham Palace yesterday, and will return to Windsor Castle at the close of the week.

It is officially announced that the Queen's birthday will be kept on Saturday, the 25th of May.

The thirtieth birthday of the Princess Louise, Marchioness of Lorne, was celebrated at Windsor on Monday in the usual manner.

The Duchess of Edinburgh left Malta on Friday in Her Majesty's ship *Minotaur* for a short visit to Sicily. The ship touched at Messina on the way to Palermo.

The Duke of Edinburgh, who has only left the fleet on temporary leave, will not return to England until his ship, the *Sultan*, comes home, when he will bring her to this country, probably next May, the state of her boilers requiring their renewal.

On Monday, Mr. Gathorne Hardy had an audience of the Queen, and dined with Her Majesty and the Royal Family.

According to a bulletin from Windermere, Mr. Ruskin's health has slightly improved since Monday week.

On Monday the Select Committee of the House of Lords appointed to inquire into the Contagious Disease (Animals) Bill held their first sitting, for the purpose of appointing a chairman. The Duke of Richmond and Gordon was chosen. Like all inquiries of this kind in the House of Lords, the proceedings will be conducted in private.

By arrangement with the Government the Irish Sunday Closing Bill will go into committee on Monday, April 1.

Count Schouvaloff on Thursday was present at a dinner party given by the Earl and Countess of Derby at their residence in St. James's-square.

Cabinet Councils were held on Saturday and Monday.

Mr. James Caird, C.B., has been requested by the Government of India to serve on the commission to inquire into the subject of famines, and with that object will join the commission in India early in October.

Major-General Sir Henry Creswicke Rawlinson and Sir John Lubbock have been appointed trustees of the British Museum, in place of the late Sir David Dundas and the late Sir William Stirling Maxwell.

Dean Stanley, though improving in health, is still confined to his room and unable to take part in any public duty. He has gone to Torquay for a change of air.

The Easter vacation of the House of Lords is to be from April 16 to May 14. The Commons will probably adjourn from April 16 to May 6.

Prince Louis Napoleon's twenty-third birthday was celebrated on Saturday at Chislehurst in a very quiet manner.

St. Patrick's Day was celebrated in various ways on Saturday and Sunday in Ireland and in several English towns. In Dublin yesterday there was a procession in honour of Robert Emmet, but it is described as having been a signal failure, not more than 2,000 persons having taken part in it. In London, on Saturday evening, the ninety-fifth annual festival of the Benevolent Society of St. Patrick was held at Willis's Rooms, the Duke of Manchester in the chair. Mr. James Lowther, M.P., was present, and responded to the toast of "The health of the Lord-Lieutenant and the prosperity of Ireland." On the same evening Mr. O'Donnell, M.P., presided at a public meeting of Irishmen at Birmingham; Mr. O'Shaughnessy, M.P., addressed a similar meeting at Liverpool; Mr. Parnell, M.P., spoke at a Home Rule meeting at Barrow-in-Furness; and Mr. Delahunty, M.P., spoke at an Irish meeting at Sheffield. Michael Davitt, one of the Fenian prisoners released on ticket-of-leave, was present at the latter meeting.

One sign of a revival in the iron trade is noted. The large ironworks of Messrs. Firmstone, at West Bromwich, which have been standing idle for some months on account of the stagnation of trade, are to be reopened, the proprietors having entered into a very large contract for plate-iron, the delivery of which will last over the next eighteen months.

The East Lancashire masters have given notice of 10 per cent. reduction in cotton operatives' wages. There is great consternation amongst the factory workers.

Two men, named Pride and Jackson, said to be well known in Liverpool on account of their resistance to the vaccination laws, were again prosecuted at the county police-court on Saturday. Pride, who said he had been fined fourteen times in eighteen months, was ordered to pay 20*s.* and costs. A similar penalty was imposed upon Jackson, who did not appear.

At the Mart, Tokenhouse-yard, last week, fourteen and a-half acres of land were sold for 14,500*l.*, being part of twenty acres bought in 1850 for the sum of 600*l.* The land is in Battersea parish, bordering on Wandsworth Common.

In forwarding a cheque for 300*l.* as a further contribution for clothing the destitute at Merthyr, Mr. Henry Richard, M.P., says they have every reason to be satisfied that the public bounty has been on the whole well and wisely administered, and expresses special gratitude to the ladies for their vigilance, care, and unsparing labour in the work.

Earl Granville presided, on Saturday, at the annual dinner of the London Association of Foremen Engineers and Draughtsmen. In proposing the "Army, Navy, and Reserve Forces," he said that though Englishmen claimed to be the apostles of peace, we were, and he said it with perfect confidence, the most combative nation on the face of the earth. He rejoiced at that feeling whenever great interests were involved, for it showed that the country would unite as one man, though he sometimes deplored the tendency which made us look for a cause to fight, like the second in an Irish duel, when no real necessity might exist. In proposing "Prosperity to the Association," Earl Granville pointed out the facilities which its members possessed of giving practical application to the discoveries of science.

Sir Charles Reed, chairman of the School Board for London, announced at Wednesday's weekly meeting of that body, that the Drapers' Company had given two additional scholarships of 30*l.* a-year for four years, open to boys and girls, and mentioned that this made nine scholarships of 30*l.* each given by this company.

The Rev. H. G. Dodwell was charged at the Central Criminal Court, on Friday, with shooting at Sir George Jessel, the Master of the Rolls. The prisoner, in addressing the jury, spoke of the act as his only means of obtaining publicity and redress for the cruel injustice of the judicial authorities. He admitted that he fired the pistol, which he said was loaded only with a pinch of powder and a wad of paper, on which he had written the words, "Unfaithful to the best interests of the British Empire." His intention was only to obtain a hearing for his case. The jury found the prisoner not guilty on the ground of insanity, and he was ordered to be imprisoned during Her Majesty's pleasure.

Presiding on Thursday at a public meeting at Nottingham, in connection with the Local Elementary Trade and Science Schools, Mr. S. Morley, M.P., said there was abundant cause to be anxious at the present time. There was almost universal depression and increasing foreign competition. He felt convinced that to hold our own in this country we must cultivate the talent of our workmen. The competition of industry was rapidly becoming the competition of intellect, and upon the skill and character of the English workmen would depend the abundance of their labour and the prosperity of the country. It was the truest policy of employers to come into close contact with their men; and while thoroughly believing in the right of workmen to combine, he still contended that trades unions had caused increasing alienation between employers and employed.

The annual conference of the National Agricultural Labourers' Union was held at Oxford on Thursday. At a public meeting in the evening, Professor Rogers presiding, it was resolved, on the motion of Mr. Arch, to petition Parliament in

favour of the assimilation of the county to the borough franchise.

An addition to the education grant is to be asked for. The original estimate was for 2,176,500 day scholars at 14s. 8½d., but it is now found necessary to apply to Parliament to add a further vote, so as to provide for 2,248,000 day scholars at 14s. 10d. for the year above mentioned.

The death is announced of Mr. James Hain Friswell, the author of "The Gentle Life," one or two novels, and a large number of contributions to periodical literature. Mr. Friswell, who was fifty-one years of age, had been an invalid for some years.

Dr. McGettigan, the Roman Catholic Archbishop of Armagh, in his Lenten pastoral speaks in terms of strong reprobation of drunken "wakes." Some persons, he says, go to wakes and funerals for no other purpose than to drink whisky. Such people would drink the water in which Pilate washed his hands if it tasted of whisky.

Reference was made at the annual meeting of the Liverpool Shoeblack Society, to the prevalence of drunkenness among the boys forming the brigade. The report stated that the evil had decreased; but the Mayor remarked that it still existed to a sufficient extent to cause anxiety and pain. It has been discovered that some boys under seventeen years of age were habitual drunkards. Dr. Townson stated that the opening of the cocoa-rooms had had a good effect in drawing the lads away from the public-houses.

One of the Commissioners of Sewers writes to the *Times* to say that the question of electric lighting is under consideration by the commissioners, and he has no doubt that experiments will be made to test its practical value.

An influential meeting was held at the Mansion House on Wednesday to promote the holding of a great agricultural exhibition in London next year, under the auspices of the Royal Agricultural Society. Resolutions were passed to further the object of the meeting.

Mr. O'Donnell intends to move on the House going into Committee of Supply on the Civil Service Estimates, Class 4:—"That the establishment of a State Theatre of Shakespearean Drama would be eminently expedient in the interest of public culture, and would form the only suitable recognition long since due from the English-speaking races to the genius of Shakespeare."

All the bodies of the men who lost their lives in the Kearsley Colliery explosion—forty-three in number—have been identified. By their deaths twenty-five widows and sixty children will be rendered more or less destitute.

A singular case of death by choking occurred at Wortley, in Yorkshire, on Wednesday. A lad named Haigh had obtained a cough ball and placed it in his mouth, and was soon afterwards found to be choking, the ball having got fast in his throat. He died before medical aid could be procured.

At the meeting of the operative masons, held on Thursday evening at the Cambridge Music Hall, it was resolved that the men should be allowed to take 9d. per hour if they could not get 9½d. The strike, therefore, is at an end, as the question of time was conceded some months ago. The close of the strike leaves, it is stated, about 500 masons out of employment. The strike lasted thirty-two weeks, and has cost the unionists, who have been aided to some extent by those of other trades, about 30,000l. On the other hand, the master builders are said to have expended more than 10,000l. in the importation of foreign workmen, and altogether the total cost of the strike is estimated at 60,000l.

The trial trip of a new twin steamer, the *Express*, constructed for the passenger service between Dover and Calais by Messrs. Leale and Co., Hebburn-on-Tyne, took place on Saturday. The *Express* has been built on the principle of the *Castalia*, with the exception that whereas the latter is, as it were, two half ships, the *Express* is two complete ships.

Six thousand persons are said to have been attacked with measles at Lyons.

A decree fixing fifteen elections of deputies to the French Chamber for April 7 has been gazetted. One of the vacancies has been caused by death and the rest by invalidations.

German artists will send about 200 pictures to the Paris Exhibition. The masterpieces of recent years will be chosen by a jury of painters and sculptors, under the presidency of Herr von Anton von Werner, and will be lent from public and private galleries.

The recent schism which resulted in the separation of the Constitutionists from the Monarchical party in the French Senate, has called forth a letter from the Comte de Chambord to a Legitimist Senator, by whom it will probably soon be made public.

A Berlin Socialist paper, the *Freie Presse*, announces the arrest, without explanation, of its editor, making the fourth of its coadjutors now under detention.

It is said that the ex-Prince Imperial of France is to proceed shortly to Algeria, where he is to enter the French army in the capacity of a private, for his one year's service, the retention of his quality of a French citizen imposing this obligation upon him.

The Fishery Award Debate in Congress has attracted great attention, and is causing wide discussion. The general opinion is that the United States ought in honour to comply with the award. Washington advices indicate that while an appro-

priation for the award will be opposed and probably delayed, Congress will ultimately vote the full amount.

The Shah of Persia is on another excursion, this time to St. Petersburg, where he is shortly expected. He is to be met on the frontier by Prince Menzikoff, and treated with imperial hospitality during his stay.

The *Times of India* says:—"Baboo K. C. Sen, the leader of the Brahmon Somaj, is about to marry his daughter, a girl of thirteen, to the young Maharajah of Cooch Behar, a lad of sixteen, who does not belong to his community, and who will probably indulge in a plurality of wives hereafter. The sect are religiously opposed to early marriages, and a strong protest has been urged by the leading members of the Baboo's followers, which is not unlikely to result in the disintegration of the sect." According to another account, the young prince will declare himself a Brahmo (a pure Theist) before the wedding takes place, and no compromise with heathenism will occur in the marriage rites.

There was an imposing Liberal demonstration on Sunday at Ghent to thank the municipality for its protest against the bishop's attack on the Communal Schools.

The Philadelphia Peace Society has sent a number of articles to the Paris Exhibition, including a plough, the shares of which are made of swords, and the beam of a scabbard.

At a sitting of the Council of the Governor-General of India on Thursday, a bill was passed to enable the Government to repress more promptly seditious writing in the native Indian Press, as well as cases of extortion and intimidation by vernacular journalists. It was pointed out that seditious writing had greatly increased, and latterly had suggested open resistance, presuming upon the supposed weakness of England. Lord Lytton said the articles in the native Press were mostly written by persons imperfectly educated, who appealed to a class still more ignorant than themselves.

A telegram from Melbourne, dated March 11, and received through Reuter's agency, says:—"The Audit Commission and the Governor have signed warrants for the payment of members, in accordance with the resolution voted by the Legislative Assembly and based upon Section 45 of the Constitution. This resolution sanctions the treatment of the payment in question as a special appropriation during the present financial year. The Assembly are about to pass separate bills providing for payment of members and appropriation, and it is expected that both bills will be passed shortly by the Council."

The negotiations which were said to be pending between the Vatican and the Russian Government relative to the Catholic Church in Poland, seem to have been broken off. The Pope has now notified his accession to the Pontificate to Switzerland. The latter broke off diplomatic relations with the Vatican in 1872 on account of the late Pope's nomination of a Vicar Apostolic at Geneva without its consent, as stipulated by the Concordat. It is further stated that the Pope has notified his accession by a friendly letter to the Emperor of Germany.

In a letter on the subject of African exploration, and the influence for good exerted by the missionaries and by the officials to whom the British Government has committed the task of representing her determination to stop the slavers' crimes, the Rev. Horace Waller tells us that less than ten years ago it was computed that nearly 50,000 slaves per annum were exported from East Africa to Zanzibar, Pemba, Madagascar, the Comoros, Persia, Arabia, the Red Sea, and Egypt. This represented a loss of life in the interior of Africa of half a million people annually. The island of Pemba was the last spot to try the vigilance of our Consuls and cruisers, but it is now said:—"The slave trade is at an end; still how long will this good news continue? Not a slave goes to Pemba now, nor has one gone for a good while; it looks as if the thing were to be wound up at last."

MESSRS. MASKELYNE AND COOKE, whether called illusionists or magicians, manage to keep up their well-earned reputation at the Egyptian Hall, not only by studious efforts to vary their entertainment, but by its permanent attractions. To Psycho, the calculating machine and card-playing automaton, has lately been added a companion in the shape of Zoe, who, seated on a pedestal, and clothed in becoming female attire suggestive of the "Sunny South," will, at the bidding of the audience, sketch the likeness of any well-known subject, or at least of one or two favourite public characters. To these interesting mysteries are added the wonders of the light and dark *stance*, during which Mr. Cooke floats, or is supposed to float, over the heads of the audience; the cabinet trick, which so puzzles the ingenuity of the most intelligent onlookers; and various other illusions, which most agreeably diversify a couple of hours' entertainment, and leave spectators in a state of bewilderment at the clever devices of Messrs. Maskelyne and Cooke.

PRUDENTIAL ASSURANCE COMPANY. — The directors of this company in their twenty-ninth annual report just issued, state that in accordance with the Act of Parliament obtained in 1875, the ordinary and industrial branches of the company are now entirely distinct. In the former branch 20,073 policies are in force, assuring 2,756,901l., and in the latter branch the annual premium income at the close of the year was 1,227,803l., being an increase of 247,227l. over the previous year.

Miscellaneous.

Lieut. Conder's new book, "Tent Work in Palestine," will be ready in a few weeks. It is dedicated, by permission, to the Prince of Wales.

Dr. Schliemann intends to resume his excavations at Hissarlik as soon as the country is at all safe to live in.

It is rumoured, says *Nature*, that the Royal Geographical Society is likely soon to send out a new expedition for the exploration of Africa. The region between Mombassa and Mount Kenya, and Victoria Nyanza, is mentioned as the probable field of this expedition.

The Grosvenor Gallery, for which a shilling is charged, was opened on Saturday free. There are said to have been hardly a score of humble persons present, the attendance, which was very numerous, being quite as fashionable as on any day during the past session of the exhibition.

The exhibition of the works of lady artists at their gallery in Great Marlborough-street, was opened on Saturday. There are nearly 800 contributions, and it is said nearly as many more were sent in. Of these the greater number are in water-colours, though one whole side of the principal gallery is occupied by oil-paintings. Landscape, picturesque buildings, portrait studies of pretty faces, still-life, fruit and flowers, and occasionally pet dogs, are the chosen subjects.

Mr. W. T. Thornton, C.B., has in the press a volume entitled "Word for Word from Horace," being a literal versification of Horace's Odes. It will be published by Messrs. Macmillan and Co. Under the title of "Tropical Nature," Mr. Alfred Russel Wallace has in the press a new volume of essays, which will shortly be published by the same firm.

Sampson Low, Marston, Searle, and Rivington announce the early publication of a work by Captain Alexander W. M. Clark Kennedy, entitled, "To the Arctic Regions and Back in Six Weeks: being a Summer Tour to Lapland and Norway, with Notes on Sport and Natural History." The work will contain a map and numerous illustrations; and will comprise the journal of a tour of some 5,000 miles in six weeks.

The trustees of the fund established by the late Mr. Robert Hibbert have, in response to a memorial from Dean Stanley, the Rev. James Martineau, Dr. W. B. Carpenter, and others, resolved to institute a Lectureship. The first series of seven lectures will be delivered in the Chapter House, Westminster Abbey, by Professor F. Max Müller, the subject being the "Origin and Growth of Religion, as Illustrated by the Religions of India." The admission to the lectures, which will commence on Thursday, April 25, will be free by ticket, to be obtained of Messrs. Williams and Norgate, Henrietta-street, Covent Garden.

TETTERHALL COLLEGE.—At the last Cambridge Local Examination, twenty-four out of a school of a hundred boys passed, eleven of whom took honours—four in the first, five in the second, and two in the third class.

UNIVERSITY HONOURS.—On the 17th inst., Fredk. W. Andrews, son of Alderman Andrews, of Broad Oak, Reading, was elected on competition examination to a junior scholarship at Christ Church College, Oxon., value 100l. a-year, for five years. On the 19th inst., Edward B. Poulton, son of Mr. Ford Poulton, of Reading, was successful in carrying off a Burdett-Coutts scholarship of 100l. a-year, for two years.

CAMBRIDGE LOCAL EXAMINATIONS.—The class lists of the Cambridge Local Examinations, held in December last, under the auspices of Cambridge University, were issued on Friday. They show that in all 3,683 boys entered—3,093 as juniors, or under sixteen years of age, and 590 seniors, or under eighteen years of age. Of the juniors, 233 passed in Class I., 268 in Class II., 429 in Class III.; 1,063 satisfied the examiners, 145 satisfied the examiners in preliminary subjects, religious knowledge, and English only; 698 failed, 27 were over age, 208 were absent, and two were rejected for copying. Of the seniors, 31 passed in Class I., 34 in Class II., 53 in Class III.; 164 satisfied the examiners, 253 failed, 5 were over age, and 50 were absent. Girls were divided with regard to the same ages; 1,308 juniors and 885 seniors entered. Of the juniors, 28 passed in Class I., 68 in Class II., 256 in Class III.; 558 satisfied the examiners, 72 satisfied the examiners in preliminary subjects only, 277 failed, 48 were absent, and 1 was rejected for copying. Of the seniors, 12 passed in Class I., 50 in Class II., 76 in Class III.; 363 satisfied the examiners, 353 failed, and 31 were absent.

THE FAMINE IN CHINA.—A letter from the Rev. T. Richard, Baptist missionary, appears in the *Celestial Empire*, a Shanghai newspaper, received by the French mail to hand this morning, stating that in the province of Shanxi the distress is so terrible that at the time he wrote children were being boiled and eaten. He himself saw men carrying little girls of eight or nine years old in baskets for sale. He met a Chinaman staying at the same inn with himself who had bought two sisters and a brother, ranging from nine to eleven years, for 900 cash, or about three shillings, and another girl of eighteen for 800 cash, or a little more than half-a-crown. He saw also people dying or dead by the roadside; in some cases the corpses were being devoured by the dogs. At the time the present mail left Shanghai, strenuous efforts were being made by the European and American residents in China to raise money for the relief of the sufferers. Since that time some contributions have been sent

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CURE No. 68,471 of GENERAL DEBILITY.—"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

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2nd "	£1 prem. 4,000	"	100,000
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4th "	£3 prem. 2,310	"	57,750
Total	14,310		£357,750

The Fourth Issue of 4,000 is in course of allotment at £3 per share premium, 2,310 of which have already been allotted. Estates purchased, 110. Purchase-money, £392,436. Revenue net yielded by Estates, nearly 8 per cent.

Current rate of interest on shares, Five-and-a-Half per Cent.

As the next Balance Sheet will show no Establishment Expenses carried forward, and a large Reserve Fund, it is highly probable that the Company will pay interest at the rate of SIX per cent. per annum to the shareholders after March 31 next. The Fifth Issue will be offered at such a premium as may protect, in the opinion of the Board, the interests of existing shareholders.

For full information apply to

W. H. BASDEN, Secretary,

Of whom may be obtained an explanatory pamphlet, entitled, "Five Minutes' Talk about the Company," Opinions of the Press, Prospectuses, and Share Application Forms.

March 15, 1878.

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Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXIX.—NEW SERIES, No. 1687.

LONDON: WEDNESDAY, MARCH 20, 1878.

GRATIS.

"PRACTICAL WAY OF DISESTABLISHING AND DISENDOWING THE CHURCH."

The above was the title of a lecture delivered last evening—the third and last of the course under the auspices of the Liberation Society—in the Memorial Hall, Farringdon-street, by Frederic Harrison, Esq., M.A., of Lincoln's-inn. There was a large attendance, and the chair was occupied by the Hon. E. Lyulph Stanley. Amongst those present were Mr. A. Dunn, Mr. P. Crellin, the Rev. E. Hipwood, Mr. Alfred Haggis, the Rev. Thomas Arnold, Northampton; Mr. Alfred Illingworth, Bradford; Mr. A. G. Kitching, Mr. John Templeton, Mr. Carvell Williams, the Rev. G. S. Ingram, Richmond; Mr. G. F. Whiteley, J.P., Twickenham; Mr. W. D. Hertz, Mr. C. J. Tarring, Dr. Bennett, Mr. Sydney Robjohns, Mr. G. Kearley, &c.

The CHAIRMAN, in opening the proceedings, said they were met to hear the third lecture of a series which had been arranged by the Liberation Society to illustrate various aspects of the great question of religious equality. The paper to be read that evening would be on "The Practical Mode of Disestablishing and Disendowing the Church of England." He thought they all considered that disestablishment meant and included disendowment. People had got into a loose way of thinking that it was possible to disestablish without disendowing the Church of England. But he thought that the word disestablishment included disendowment as a most important part. The lecturer would deal most ably and exhaustively with that aspect of the question. He did not propose to go into the question himself, but would only say a few words on the subject. It was often said that the Church of England possessed a certain prestige and dignity from being recognised by the State, and that, though it might be lawful, it was not expedient for the State to separate itself from that Church. But the people of the Established Church told them that it was different with the endowments. They admitted that there might be an abstract right to disestablish that Church, but when they came to speak of the estates and endowments by which it was sustained, they were termed spoliators, and accused of doing an unjust thing. He would not dwell at length upon the innumerable species of endowment, though as a ratepayer of Marylebone he had had it brought home to him that the Established Church in Marylebone rested entirely on Acts of Parliament passed in the present century. The churches of Marylebone had been built by money raised out of the rates in obedience to Acts of Parliament. Those places of worship were maintained to that day by pew rents and rates levied on the ratepayers of that parish. He could point to those five or six churches in Marylebone and to others in Southwark where an attempt had been made to fix upon the ratepayers a heavy charge for the sustenance of the clergyman, instead of another rate intended by Parliament for the maintenance of the fabric. He did not care to dwell upon those things. Whatever the origin of endowments might have been, it was enough for him that the State at the time of the Reformation exercised its right of disposing of those endowments, and they were as public now as the property of their Universities—which was all given by private persons, but had been made public by Acts of Parliament. It was almost tedious that they had to go over that question of the right of Parliament to deal with public endowments. Parliament had the right—not only the physical right, but the moral right—to deal with all property which had ever been left for public purpose. The question of expediency was otherwise, and he thought they should be prepared to meet the arguments of those who opposed disestablishment on that ground, and that they would not be stopped in discussing that question by any question of private right. The Irish Church question had been settled on that ground, and it ought to be held as conclusive, and as setting aside for ever the idle contention that Parliament was acting unjustly in dealing with Church property. (Cheers.)

Mr. HARRISON then rose, amid the applause of the audience, to deliver his address, which was as follows:—

In this, the third of these series of lectures, we are entering on a new aspect of the question—the legal and political aspect. We have no longer to show *why* the Established Church should be disestablished and disendowed; we have to show *how* this is to be done. Our task is to see that, when we have brought this great cause to a triumphant issue, the issue shall be a *real* success, not a barren one; that the fruits of victory shall not be snatched away from us by our want of knowledge and forethought. We must prepare ourselves, not only for the battle, but for the victory and the victorious settlement which are to follow the battle. And our business to-night is to take counsel together, lest we unawares should convert the political ascendancy of a Parliamentary Church into the unlicensed ascendancy of a sacerdotal sect.

It will require, I think, but a slight effort of the imagination to conceive ourselves to-night in the position of a party which has virtually carried its principle, which has the nation and Parliament ready to assert that principle, and is waiting only to give it practical effect. To-night we may imagine that the national evils of an Establishment have come to be as intolerable in the eyes of practical politicians as they have long been in our eyes; that the far-seeing men of business who form the opinion of the official orders of mankind, have come to see that the scandals of a militant minority are a weakness to the British Constitution. We can imagine that the band of Churchmen who have long protested against their religious affairs being at the mercy of House of Commons divisions have grown to represent the conscience and spirit of the Church itself, until (not Mr. Mackonochie and his friends alone), but the bulk of sincere Churchmen, have grown weary of their false position. We can imagine that the Anglican fire-eaters, who consider it an outrage that their Nonconformist fellow-citizens should have religious burial after their consciences—these Paul de Cassagnacs of the Church of England, men who answer here to the Jesuit "irreconcilables" at Rome—we can imagine, I say, that these men have disgusted all sensible and prudent men of whatever Church by still further acts of folly and of insolence. We can imagine, too, that the great mass of the agricultural population have already been admitted to fulfil their duties as citizens. We shall not grudge them the right to ask that their Establishment within the sphere of citizenship shall be prior to our disestablishment of a clerical ascendancy. But we may presume that the first fruits of their new franchises will have been to condemn as hypocritical that Church which, amidst so many lip professions of devotion to the poor, has systematically made itself the agent of the rich. We can suppose, lastly, that a powerful statesman, with a strong spirit of popular sympathy, and a strong indignation against anti-popular domination (it may be Mr. Gladstone, it may be some other mouthpiece of the national will), but some statesman shall have come into power with an overwhelming support in the nation resolved to put an end for ever to the heart-burning and the self-seeking which, in the name of religion, have so long dishonoured and divided our people.

Well, then—we have only to imagine ourselves already in that position. The nation, we suppose, has virtually decided that an Established Church is a legalised evil; that its "national" pretensions form only an abuse grown chronic; all sincere Churchmen are waiting only to be free, and to have done with a state of perpetual self-defence; the ecclesiastics themselves are asking only for an independence in which they can feel themselves respected; the public are asking only that the work be done in a spirit of thoroughness, in a spirit of justice, with due regard to the national dignity; and the popular Minister, with an overwhelming majority in Parliament, and amidst intense excitement and hope in all orders of men, an excitement which will thrill through every home in England—for is not this question of the religious future of England a matter for every healthy home in England?—the Ministerial scheme is to be unfolded,

and it shall be—what? Of what sort it shall be is the question for us to-night.

Now this question, *How* is disestablishment to be carried out, is one of the greatest importance. Unless we are quite clear about certain conditions to which it must conform, we may find ourselves committed to incalculable evils. It would be easy to frame a scheme of disestablishment which should simply liberate the Church from all political control, whilst leaving it virtually in possession of political power. And we could conceivably disendow it in such a way that all that we took out of one of its pockets was passed round and slipped into the other. Now, in that case, the last state of that Church would be worse than the first; and we should be only getting rid of the spirit of ascendancy to find her house swept and garnished; with the seven spirits of Sacerdotalism, Exclusiveness, Arrogance, Covetousness, Formalism, Oppression, and Luxury entered in and dwelling there.

So strong is the fear of such a consequence that some of our most far-sighted politicians, fully aware, as they are, of the growing evils of an Establishment, decline to join our movement because they cannot see how it can be carried out without giving the Church an uncontrolled power of offence. I remember one of these men saying to me—"Why, the first thing that would happen to you, as soon as you succeed, is that you would be burned at Smithfield by the theologians of the other side!" Now, we want to show these croakers how the work can be done—without, I fervently hope, any such inflammatory results. It is quite possible that Lord Beaconsfield, who firmly believed that he passed his Reform Act in such a way that he "dished the Whigs"—I trust that he has not dished this country in the process—he, I daresay, might take up disestablishment in his old age in such a way as to "dish the Dissenters." But we don't intend to be dished by Lord Beaconsfield. We intend to carry out this great national change in a spirit of far-sighted calm; not in a scramble, not by a compromise, and with no sectarian likings or dislikings whatever; but so that England shall stand forth amongst the nations of Europe as the earliest example of a people who have worked out the problem of the perfect freedom of religion from all political middlemen.

Now the Council of the Liberation Society, with a view to prepare public opinion for a practical grasp on this problem, have worked out a complete scheme which would serve as the materials for an Act of Parliament. They have elaborated it with unwearied patience, and with a most conscientious inquiry into every side of the question. Not a detail, I believe, has been forgotten; not a trace of impatience is visible. I do not mean to say that they seek to force this exact scheme in all its clauses on the Government which undertakes the task; or that the scheme of the Council contains provisions as to the multitude of details. The details, the exceptional cases, and the precise machinery of disendowment, do not indeed appear on the face of the scheme. But they have all been weighed by those who framed it. I believe there never was a public measure which has ever been so thoroughly ground out and trodden forth for legislation as this is, never an instance of a powerful party smarting under long injustice that has considered the means of redressing it and removing an ancient grievance in a spirit of such judicial fairness, and patience, of such impartiality and forbearance. The scheme, I believe, is as sound from the point of view of lawyer and politician, as it is just and moderate from the point of view of religious toleration. On some points on which I once thought it too indulgent I have since changed my mind. It owes, I think, much of its completeness and its fairness, next after the counsels of the venerable leader of this movement, to the vast experience in public life of the late secretary of the society—Mr. Carvell Williams—an experience which, I venture to think, will be seen to rise into statesmanlike wisdom, should he be present, as we all hope he will be, in Parliament at the not distant day when this measure is considered in a committee of the House.

Now the first principle to be insisted on in any settlement of this question is that disestablishment when it is enacted, shall be real, complete, and simultaneous. It must be *uno actu*, as lawyers say;

and there must be no half-measure, no neutral zone whatever. There must be a day and an hour fixed, and when Big Ben has struck that hour, with the first stroke of the hammer the Church of England, as a legal institution, will dissolve into the darkness of the past—and "like this insubstantial pageant faded, leave not a rack behind." The bishops will have no place in Parliament. The legal existence of any such body as a Church will be ended. And every corporation within it, sole or aggregate, will be dissolved. The idea of gradual disestablishment, which some people have advocated, the more it is looked at, the more impossible does it seem. There cannot be an Established Church in one parish, dependent on the life of the incumbent, and freedom in the next parish. The Irish Church Act is a complete precedent for this. On the day named the Irish Church ceased to be established by law; the process was summary and final; and the same course will have to be followed in the English Act.

But the second principle is of still more importance than the first: it is in truth the key of the whole matter. It is that when the Church is disestablished and disendowed as a department of State, it shall not be re-established and re-endowed by the same statute as an irresponsible ecclesiastical corporation. It is easy to imagine ways in which this might be done, and the evil of such a plan could be hardly exaggerated. The Establishment has existed as long as it has, because whatever its evil in principle and its defects in practice it is really a department of the State, is administered by politicians, and is ultimately under the will of the nation. This has neutralised many of its vices, and has controlled its tendency to clerical despotism. But if we suppose this same church free from the control of politicians, practically independent of all lay government, and capable of defying the national Parliament, we should immensely increase the evils of which we now complain. The Church would be a corporation with high privileges by law, whilst freed from all restraints of law. If the Act itself reconstituted it as a corporation, it would place it in the formidable position in which the Catholic Church is in some countries, where it is practically the dominant religion, though the State has no hold upon its action. It there wields the prerogative of the sovereign power, enjoys a real and legal ascendancy, and disposes of great wealth whilst stripped of all the guarantees which a powerful body gives to order and to peace by being submissive to political control. But in England this would be a greater evil than elsewhere. For the Church of England has long been in internecine rivalry with other unprivileged communities; it has long been accustomed to use its official and even its monarchic alliances to confirm its ascendancy; and lastly it enjoys an aggregate wealth wholly without parallel in civilised nations or in any modern state. The Established Church of England is in a special sense a fighting Church, just as its sister was in Ireland. As the Duc de Broglie's reactionary Government in France was a Government of combat, so the Establishment is a Church of combat. Its mission is to fight Dissent, to destroy the republic of free religion. It is a Church enormously rich, it is a domineering Church specially allied with the ruling classes of society. On all these grounds, therefore, to retain the Church corporation for one hour after its legal subjection to Parliament was ended, to keep it up as a corporation, directly or indirectly privileged or recognised by the State, would be to bring this nation to the brink of civil war. And so with the stroke of the clock which ends the Establishment of the Church, there must end also all vestige in law of the Church as an aggregate of corporations.

Now here the Irish Church Act gives us a very bad precedent, inasmuch as it prepared the way for a new Church corporation and made arrangements for its legal recognition and the handing over to it of a portion of the national property. And this would be a far greater evil than it was in the case of the Church of Ireland, wholly without power in large parts of the island and in large sections of its society. It would be a different thing to re-establish or recognise as a corporation a body so great as the Church of England, with revenues so vast, so planted out and encamped in every corner of this island and in every rank of our people. However, we are all now forewarned and forearmed against the danger. The scheme that is propounded most effectually provides against any hocus-pocus of this kind; against any resurrection by Act of Parliament of the Establishment, to appear, like a phoenix out of the ashes of the Church of England, as an independent self-acting Church body, with its Vatican at Lambeth, its

conclaves walled up from the lay world, and its congregations and councils meeting in sublime contempt of any temporal government. If disestablishment is to land us merely in such a legalised sacerdotalism as this, we will reject disestablishment itself, though we have to wait for it another 100 years.

Now it could only be by gross weakness on our own parts, and daring artifice on the part of the Ministers responsible, that any such scheme of founding a Church corporation anew could possibly succeed. It would be in the teeth of law, of all our national traditions, and of every maxim of public policy. There is no such thing in law as a church forming a corporate body co-ordinate with the State, or forming any corporation at all. Whatever there might have been before the Reformation, at that date the State undertook to do its Church itself by its own officers. Henry VIII. proclaimed himself by Act of Parliament Pope within these islands. He and his Parliament undertook a complete remodelling of the entire ecclesiastical system, and by the Acts of his reign, of Elizabeth, and of Charles II., the Church of England was formally organised as a Government bureau. Its management and ritual were finally authorised by Act of Parliament, subject to such alterations as Parliament from time to time should make. For purposes of holding property, its various officials and corporations are corporations sole or aggregate; but there is no corporation of the Church distinct from the State, any more than there is a corporation of the army or the Post Office. Now, if the nation were minded to suppress its national army, and to rely henceforth on the volunteer militia, the generals and the officers would be compensated and pensioned, and the Government would deal with its military property, real and personal, just as it deals with Crown lands; but there would be no corporation called the army, and everyone would see the danger of giving it a new corporate existence at the moment it ceased to be a public office, of allowing a society of 150,000 men, with a revenue of 15,000,000*l.*, to remain in the heart of the nation as an *imperium in imperio*. Just so; if the public ceased to maintain a Post Office and relied instead on private enterprise to do the work, there would be no Post Office left when the Postmaster-General and all his staff, great and small, had received compensation. In like manner, when the Church officials had taken their money for personal loss of their profession, there would remain, neither in law nor in common-sense, any Church at all, or anything whatever to be recognised by law, to be stereotyped by an organisation, or to be enriched with property. The Church, as a legal institution, would be as completely defunct *de jure*, as the monarchy would be defunct if the nation decided to be governed by a president.

Hence, if the Act of Disestablishment should do anything to recognise any body whatever as in any sense the Church of England, to frame any kind of organisation for it, to dictate to it doctrines or schemes of government, to treat it in its corporate capacity as a "going concern" as lawyers say, or to start it in life with funds—in that case the new Church will have to be created. It will not exist; it will have to be made *ad hoc* for the purpose. Let the words "cease to be established" once enter into Act of Parliament, or equivalent words, or any words importing that the nation will no longer keep a Government office to promote one out of a half-a-dozen forms of religion professed by this people—from that moment there will be no Church in *rerum natura*, and it will have to be remade afresh. The Church (if church there be) will have to be invented. This is as true in fact as in law. The disestablished association called Episcopal Protestant Church (or whatever be its name), will be necessarily a totally different thing from the Church of England. For two or three centuries it has been a mere Government service; its entire character and action have depended on its relation to other State services, to the Crown, to the two Houses of Parliament, and to the fact that, ultimately, the lay electors of the entire nation controlled its doctrine, its ritual, and its discipline. One of the most able advocates of the Establishment has argued that the Church of England simply consists of the Establishment—take away the bonds of law and the controlling hand of the secular government, he says, and there is nothing left. The Church, he says, means the Act of Uniformity and the like. I am very much disposed to agree with him, but that is no affair of ours—"See thou to that!" If a communion of Christian men for three centuries have chosen to purchase the right of precedence over their fellow Christians at the price of becoming—not a congregation of faithful men—but a Government bureau; if they

have accepted fabulous wealth in exchange for spiritual liberty; if for the sake of ascendancy they have handed over their organisation and their very identity as a religious congregation to the manipulation of a lay House of Commons, it is not for them to complain of the consequences of their own corrupt bargain. And if that lay House of Commons declines on grounds of public peace to continue to manipulate their affairs, it is idle for them to cry out that sacrilege is being done, that, with the State Establishment, the society is dissolved like a rope of sand, and that in disestablishing the Church a heterogeneous body of believers is left with three or four competing schemes of doctrine, with sympathies diverging some to Plymouth Brethren, some to Pope Leo XIII., with three or four rival and incompatible theories of Government, and with a large lay following which is only retained by the official pretensions and the outward ceremonial of what calls itself the National Church. All these consequences the Establishment has drawn upon itself simply by being an Establishment. Dives has chosen his own lot. He in his lifetime has received his good things. And the statesman who, in disestablishing the Church proposes to reorganise it, has only one thing to do: he has to create a Church of England out of nothing.

Let us observe the enormous difficulties in the way of such a task. Create—found—a Protestant Church in these days, in England; and with such materials as the rival parties of Churchmen present us with! Is there any single community of Christians torn by such violent divisions as is that Church—in which the most opposite theories of Church organisation do incessant battle with each other, in which such conflicting notions are heard as to what men mean by entering into a bond of Church membership? Contrast the raging chaos within the National Church, only held together by Act of Parliament, and hardly restrained by party discipline in presence of the enemy—contrast their chaos with the despotic unity of the Catholic Church of Rome, with the community of conviction and of feeling in your Protestant bodies, even with the discipline and singleness of spirit to be found in the struggling congregations of what they are pleased to call unorthodoxy. Contrast with these the Church with its Calvinist articles, its Romish ritual, its Erastian organisation, its happy-go-lucky discipline, and its man-of-the-world laxity of doctrine and practice. Observe its high Ritualist party, who make Jesuit confessors gasp at their recklessness; its extreme Evangelical party, not distinguishable from Methodists; its furious battles over cardinal points of religion; its party who would govern the Church by Pan-Anglican synods; its party who hold that every congregation of faithful men is its own synod and almost its own church; its party who object to all Church government, except under the eye of men of the world in Parliament, who would stamp out priestcraft as they would stamp out the Colorado beetle. Lastly, let us remember that the immense lay mass of the Church are members of the Church simply from habit or for the sake of respectability, and that the most able and cultivated section of these nominal Churchmen are sceptical as to Christianity itself, and look upon all Churches as survivals of effete superstition. This is the material out of which the statesman who tries to reorganise the Disestablished Church will have to create his Church. The task, we well may rest assured, is one wholly impossible. When the Church is disestablished it will be legally and really dissolved as a religious society. It will have to grow up again in its own way. It will piece itself together again, as it best may, in two or three or half-a-dozen communities, but certainly not in one. But to reorganise it again, when once dissolved by Act of Parliament, as one body continuous with the old Church of the Tudors and the Stuarts—not Henry VIII. nor Elizabeth could do it, were they as absolute to-day as they were in the sixteenth century.

All these difficulties will come out the moment it is attempted in any Act to reorganise a church after disestablishment, or to define its governing body. Something of the kind was attempted in the Irish Act. But the Irish Church is a happy family compared with the Anglican. That was a mere domestic arrangement amongst a small community practically consisting of one class. The case is very different in England. Here we have at least three parties in the Church at opposite poles, not only in doctrine but in Church government. We have the extreme section of one party hardly to be distinguished from Ultramontane Catholics, the extreme section of a second hardly distinguished from Wes-

layans; various phases of Broad Church hardly to be distinguished from Unitarians or Secularists; and the immense lay mass which draws little practical distinction between the parish priest and the parish beadle. With conflicting parties like this it will be impossible to frame in an Act any single scheme for Church reorganisation. Declare that the Church corporation shall mean the bishops, deans, and chapters and the two Houses of Convocation, and the Low Churchmen will be furiously jealous. Declare that the Church shall be represented by elected elders, and the High-Churchmen will begin to rend their garments. Declare that the priesthood shall have authority in doctrine, and the Broad-Churchman will be scandalised and will prepare to join Mr. Voysey. Hence, I say, insuperable difficulties await any minister who shall attempt *de novo* to sketch a constitution for the new liberated Church. And to define in any Act of Parliament what shall be the representative or the governing body of the new community is to sketch the constitution of the Church. I have no fear that any Ministry will attempt the impossible.

The only possible course will be to resort to that which I shall call the third principle of the scheme before us, to deal separately and locally with the case of each congregation and parish; to deal individually with each Church official superseded; and to leave each piece of property now dedicated to parochial use to be disposed of by parochial authority. It will be impossible to recognise any corporation of the Church, or any corporation within the Church; individuals will be compensated for their loss; and property used by any local body will be left to be still used by the local body without any sectarian limitation. This will be sound in law, and it will be sound in policy. It will be idle to disestablish the Church in words if we in the very act dictate or suggest the mode in which it is to be hereafter continued as one. It will not continue as one. It is wild to dream that when the State band is snapped, the Guelfs and Ghibellines within the Church are going to dwell together as brethren in unity. Why should they? What good can come of such an unnatural alliance between bitter foes? But on the other hand, it would be equally unjust to force any Congregationalism upon them. It will be no less chimerical to expect any Congregationalism from them. The Churchmen are divided into three, if not four, irreconcilable groups of Christians. The Dean of Carlisle, for instance, is far more opposed to the Dean of Westminster than he is to Mr. Spurgeon, Dr. Pusey is far more hostile to Mr. Jowett than he is to Cardinal Manning, and Bishop Colenso is far nearer to Dr. Martineau than he is to the Archbishop of Canterbury. But, for all that, the religious movements in the Church of England are towards real Church organisation. It would be futile to expect any individualism or simple Congregationalism, and it would be gross oppression to try to promote it by law. The law must give perfect freedom to form all and any communities of Churchmen. There must be every facility afforded for the believing members of the Church to frame such Church or Churches as they please. They will not be able to form themselves into one. But they will coalesce into two or three, no doubt with intense force of cohesion. All that we ask is that the union shall be a real one—not a conventional one—that it shall be a religious, not a secular, society with religion for a mere escutcheon—a living thing, not the work of obsolete statutes out of which all meaning has passed.

For these reasons the one word which we ask to be respected in any ultimate settlement is the word *freedom*. Let the Churchmen be free to organise their Church as they please. But it is not for the State to create either a new Church, or a new scheme of Church Government, or to perpetuate the Church law, or ritual, or doctrines, or the functions of its ministers. So far as the State is concerned—all these must end with the act of disestablishment. Churchmen must do all this for themselves by express agreement. And they will no doubt agree to disagree a good deal.

And now to turn to the special provisions as to endowments. The first and cardinal principle as to property is this:—That every part of Church property of every kind shall be vested as of right in trustees for the nation as a whole. It is essential to make it clear that not a nail on a church door, not the fence of a parsonage glebe, but is really in law and in fact property held in trust for the public according to such purposes as Parliament may direct. A very learned historian, who seems to think that public affairs can be settled by historical learning, has led his followers into a very awkward fix in reference to this matter. Being very anxious to prove that the nation had no special right to dispose

of the property of the Church, he has laboured to show that, in fact, and in law, and in usage, there is no such separate corporation as the Church of England apart from the State, and that it has no property at all. In that he is certainly right, and his great reputation as an archaeologist, and his undoubted bias in the question, make him a first-rate authority for us. Dr. Freeman, in fact, has saved us a world of trouble, for he has stirred up bishops and deans to come forward on platforms to protest that there is no such entity as a Church of England, and that it does not possess a farthing of its own. Exactly so, and we feel as grateful to Dr. Freeman for taking up his parable in so unexpected a way as the people of Israel must have felt grateful to Balaam the son of Beor, when he gave them an unexpected blessing.

But Balaam has gone a little further, and venturing on the sea of law, he boldly asserted that church property is simply the property out and out of the various Church corporations, and in fact that church property is no more public property than any other property. Now, here in his haste, and for once in his life the profound and truly *gründlich* Dr. Freeman became superficial, and ventured on a doctrine which is a mere blunder. Property held for the services of the Church of England is property of a totally different kind from the property of a railway or a nobleman. It is property impressed with a public trust, and a public trust of a very different kind from the trust of this hall or of the City Temple. It is a public trust for the religious uses of the parish or nation, subject to the direction of Parliament from time to time. It is thus national property in the sense in which the British Museum is national property, or the dockyards are national property, or Battersea Park is public property. And just as if the wisdom of Parliament decided that it were better to leave museums to private competition, or to buy its ironclads of private builders, nothing would be more natural than to sell the Museum or to sell the dockyards, whilst it would be a gross act of oppression forcibly to sell this hall or the City Temple, and dispose of the proceeds—just so, the National Parliament would be strictly right in asserting its title over every part of the property which is called that of the Church.

Having asserted this title, it is not desirable or just to push it to its extreme limits. It is quite certain that all property, whatever its origin or the mode in which it is acquired, directly it becomes ecclesiastical property, becomes property for the general use of the English public. No Englishman can be excluded from the use of a church if he behaves himself inside it and desires to claim his right; no man can endow a church and prescribe anything as to the mode in which it shall be used; and (as we know) every man has a right to be buried in the graveyard of the parish in which he chooses to reside. In all these respects Church property differs entirely from property held on religious trusts for the Catholic Church or the Independents or the Baptists. At the same time, we must bear in mind that, as a fact, large portions of the existing churches, of Church property and endowments, have been in recent times distinctly given for the special purposes of the Church, looked at as one of many competing sects, at times when Nonconformist churches were in full activity, and whilst the situation was practically what it is now. When the Akroyd family built a church in Halifax, they did almost exactly the same thing for the Church, viewed as a sectarian society, that the Crossley family did when they built their chapel within sight on an adjoining hill, although, in law and politically speaking, it was a very different thing. But, morally, a very large number of modern Churches and Church endowments have been founded in what is strictly (though not in law) a sectarian purpose. And it would be unwise for practical politicians to overlook this sectarian purpose. Now this purpose seems more and more evident the nearer to ourselves is the date of such creation. The bishoprics of Truro and of St. Alban's, for instance, were founded under totally different conditions and with very different purposes to the bishoprics of Winchester or Rochester. And Mr. Mackonochie's church was built much more in the spirit of Mr. Spurgeon's Tabernacle than in that in which Westminster Abbey or St. Paul's Cathedral were built. They were morally the work of a distinct sect, for the missionary purposes of that sect.

This practical difference the scheme very properly recognises; and, since it is necessary to draw a hard-and-fast line, and to take a fixed date, it takes as a date the year 1818, and it provides that churches and Church endowments created after that date shall, on fixed conditions, be treated as the

property of the actual congregations using them, where they have been derived from the subscriptions or gifts of those congregations. Now, this date is fixed as that of the first Church Building Act, and it is ascertained that almost all modern churches have, as a fact, been built within that period. It marks fairly well the resuscitation of the Church of England as a propagandist and missionary body, its recognition and acceptance of the fact that it is in a religious sense really nothing but one of many competing sects, and that it must labour and sacrifice and build and preach if it is still to keep abreast of rival communions. Down to that date the immense bulk of the churches were of ancient and even of mediæval origin—were created at a time when the religious situation was totally different from the present, and were founded for no sectarian purpose at all, but in the plainest way for national uses. And, lastly, we may remember that this date of 1818 will give us to-day a clear period of upwards of sixty years—a period so important in law as the longest title for prescription. So that, in dealing with property created before the year 1818, the nation will be disposing of nothing of which it has not had undisputed possession for upwards of sixty years.

Following out the same rule of even justice, the scheme will provide that all churches and endowments created by persons now living shall be handed over to them, or held at their disposal, and the donor will then be free to deal with his gift according to his own judgment; and similarly churches and endowments raised partly by public and partly by recent private gifts shall be restored to those who have given them, subject to deduction in respect of the public quota. In respect of advowsons, where the right of presentation is in the hands of public officials, lay or ecclesiastical, the right to present will simply cease, and there will be an end of the matter. In the case of advowsons in private hands, that portent and scandal in the Church, the justice of the scheme is apparent. Although the traffic in the cure of souls, the buying the right to impose a spiritual pastor on a parish at one's own good pleasure is a traffic of flagrant indecency, it is still one recognised by Act of Parliament, and as such, it is just to respect it as legal property. The scheme proposes to compensate the holders of this most shameful kind of property; and they would receive like other people the market value of their rights over their neighbours' souls. The other day, as we read in the newspapers, a clergyman advertised for a lady willing to marry him, and also willing to advance him the trifle of 5,000*l.* in the purchase of the right of advowson. He told the fair sex that he was thirty-nine years of age, stood 5ft. 9in., and was "considered" (he modestly phrased it) "considered good-looking." Now, if at the date of our scheme coming into operation, this reverend and good-looking gentleman has found the unknown object of his affections, and the little purse of 5,000*l.*, he will, under the scheme, be entitled to retain not only his wife, and the rectory which she has assisted him into, and compensation for his living according to the scale, but he will also get back his 5,000*l.* as the market price of his advowson. And if the disestablished Church admits of the sale and purchase of its new livings, our reverend and good-looking friend will be able to buy himself a new living in the remodelled Church of Christ. No one can say that the scheme is needlessly harsh, or fails to respect the vested interests of the holders of Church property, or the ordained servants of Christ, whether in livings or in personal advantages.

It has sometimes been objected to our scheme that it will destroy not only the Church of England but what, in some persons' eyes, is of far greater moment, glorious works of art and historical monuments which are heirlooms of our race. What, they exclaim, are the abbey and cathedrals of England to be turned into factories and music-halls, or to crumble away in neglect like Stonehenge or the Roman wall! Well, we mean nothing of the kind. We value these relics of our mediæval England as much as anyone, and we desire to keep them for ever as a national possession. Our scheme provides that they shall be kept up by the nation as perpetual national monuments, and applied to such purposes as Parliament from time to time shall direct. But we shall not presume to dictate what those purposes may be, nor shall we insist on any particular form of worship being celebrated, or not celebrated, within them. They may be retained, as Westminster Abbey is retained, for a great national mausoleum and for national ceremonies, or they may be used for more than one religious rite, or by the preachers of more than one religious

belief. Why this ingrained suspiciousness of the English people? Why doubt the justice and the good feeling of Parliament? I know no reason why desecration and ruin are to fall upon everything that these monuments preserve of exquisite art, of hallowed recollections, and of solemn majesty, because the nation and its rulers are directly entrusted with the care of them and the disposal of them for the public service, because they are no longer left to the exclusive care of some provincial dean and chapter, who too often represent little but indolence, exclusiveness, and the narrowest traditions of a sect both in art and in religion. But are these glorious temples of the beauty and faith of the past so well-used at present? Are they all that they should be? Is there not a spiritual desecration of them now? Are they not in a moral sense already the prey of neglect and ruin? Is it our fault that they fill no longer the great social uses for which they were designed? Are we answerable for the starved and formal services which are still for the sake of decency droned forth within them—services which are a worse mockery and a more impudent hypocrisy than if these vaults were silent, like the crumbling aisles of Tintern or of Rievaulx? They once were crowded with believers and with worshippers—the poor, the suffering, the toiling thousands of a united congregation came there to have their souls raised with sights and sounds of beauty, to listen to men who preached to them what they could understand and what they believed. And now these glorious temples are too often delivered over to the sleepy verger, to the perfunctory whining of the minor canon, to the artistic whims of the dean and the dean's wife. It is not we who have desecrated them, but they who have seized these possessions of our nation, and have driven out the people that they might make them the preserves of academic coteries. It is not we who pervert them from their proper uses: we seek only to rescue them from drowsy and parasitical cliques to give them to the people to whom they belong.

But there is one principle which must be kept in view if our scheme is to satisfy Parliament and the English nation—and that is the principle of fairness to individuals deprived of their living. Now this principle our scheme abundantly fulfils. Whilst refusing to compensate any dissolved ecclesiastical corporation, we shall fully compensate all dispossessed ecclesiastical persons. It is needless at present to go into details; but we are fully prepared to accept any reasonable proposal to provide against personal injustice. We shall deal with the clerical officials whom we dispense with, on the same terms of indulgence and liberality as the nation has usually shown to its ordinary lay officials whose offices are no longer required. We shall deal with them in fact on terms more favourable than were offered to the clergy of the Church in Ireland; for we shall carefully exclude any sort of obligation to continue their present duties as a qualification for receiving compensation. Every clergyman will receive his stated compensation for the office which he loses, and he will be perfectly free to enter into any engagement that he pleases, whether in the service of the Free Church in England or in any other service whatever. It is neither our interest nor our desire to set a low value on the offices or the vested rights of property which are now enjoyed by the clergy of the Establishment. If that Church be as vigorous and as full of life as they contend, they will be personally gainers in a material sense as truly as we tell them they will be gainers in a moral sense. They will be restored to liberty and independence; whilst they will be in no way sufferers in income or in security. It is essential that a great act of national justice should be carried out in a manner worthy of a generous people. And for our parts we mean that no single holder of church property, no single holder of a clerical office, shall be dealt with in a spirit of hostility or narrowness. We renounce with the heartiest energy any sort of project which may cripple them in a material sense, or humiliate them in a moral sense.

With regard to the Churches and Church property, not of recent origin, and not restored to the congregations which use them, our scheme proposes to leave them at the disposal of those bodies to whom they belong in law and in fact—the parishioners of the parish in which they are situated. This, indeed, accords with their actual origin and their real nature. Churches, churchyards, tithes, and glebes, are for the most part simply portions of ancient estates, which in far distant times and of immemorial usage, have been dedicated to the religious uses of those who reside in a particular parish; they or their agents or trustees have had

the rights of property therein vested in them for the common convenience; to them and to their officers, lay or clerical, have been committed the duties of management. The superior ecclesiastical control which, before the Reformation, was vested in the Catholic Church, has since the legislation of Tudors and Stuarts, been vested in King and Parliament. But the fabrics and the material interests in the property, the use, and in some sense the management, have been continued in fact, as much as in law, in the parishioners or residents to whose convenience such property was originally devoted. To such parishioners it still belongs, and to them we propose to entrust it. A parish church and the parish churchyard stand on much the same footing as the parish green. Both were no doubt originally parts of some manor which, of now immemorial usage, have been dedicated to the common use of the residents, and in them the parishioners have common interests. The one was dedicated to the secular amusements, the other to the religious devotions of the parish. Some lord of the manor has in many cases filched away the public green; a particular rect having an alliance with the Government has appropriated the public church. The development of the Church property has not kept pace with the growing differences in the religious conscience of the people. A variety of new forms of religious association have grown up in the midst of the parish. The Church and its official managers have clutched convulsively at one. In course of time the nation has perceived the necessity of finally terminating this unreasonable patronage of a religious majority which is dwindling into a sectarian minority. The State at last declares the religious associations as all to stand on an equal footing. It ceases to identify itself with one. And the Churches and the Church property remain what they were—lands and buildings at the disposal of the parishioners, who all alike have in them a common and equal interest.

Far be it from us to tie up in narrow limits the uses that the parishes shall make of their newly-enfranchised property. They will, in most cases, doubtless, be leased for the common benefit, to the largest and most powerful of the religious associations which exist in the parish itself. It would not surprise me if that were frequently the Episcopal Disestablished Church in England. It would not shock me if I knew that the churches were at times used in common by the members of different religious societies. Nor would it strike me as impious or sacrilegious if, in the absence of any possible religious agreement, they were devoted to the purposes of a schoolhouse or of a public library. Our age is an age of change, of compromise, of conflict—and in nothing more than in religion. Sincere men and practical men must face this inevitable discord, and not seek to perpetuate a hollow uniformity by oppressive and hypocritical laws. They who attach an exaggerated importance to the visible signs of our anarchy, are men who care chiefly to whiten the sepulchre, to make clean the outside of the platter. They who affect horror at the prospect of seeing a Wesleyan parish worshipping in a former church of the Establishment, should have felt their horror when the parish first became Wesleyan, at the causes which forced the parishioners to forsake the Church of their fathers. They who are scandalised at the thought of a parish church being used as a school, or for purposes of secular knowledge, were better to be scandalised at the exclusive formalism which so often has made the parish church the real opponent of the school, the practical bar to knowledge.

For my part I have none of that jealousy and fear of the rural parishioners. We are content to trust our countrymen, and leave the result to their practical sense and common goodfeeling. By all means let us strengthen, and not crush, this local independence. Let us welcome this growing spirit of freedom and of self-help in the rural labourer. Let us encourage his manifest intention to look after his own parish interests, so that a broader basis is being given to our whole parochial action. And, above all, let us go to meet his just demand for political influence—one of the most notable signs of which is his growing discontent with a Church by whom he has found himself so often abandoned.

With regard to the ultimate disposal of the surplus we decline to make any provision. It will be years before the time comes when any surplus can be dealt with. In the meantime changes may arise; unlooked-for circumstances are sure to happen. We leave that ultimate, and perhaps distant, settlement to the justice of the nation and the Parliament at the time of the winding up. An unreasonable objection is not seldom made that

those who propose a scheme of disestablishment are bound to dispose of the surplus. We repudiate any such duty. One word is enough to dispose of the uncandid objection. It is contrary to the first principle of our movement to make any such provision till the time has arrived for carrying it out. The very ground on which we protest against the spirit of an Establishment is that we deny the right of a past generation to dispose of the revenues of a future generation by mortgaging or settling its resources. The ultimate property of the nation, accrued from the estates of its disestablished Church, will belong to the future generation which is hereafter to inherit the reversions. It is not for us to decide on the contingent property of a future generation. It is enough for us to have left that coming generation free—the master of its own property, responsible alone for its own form of religious society.

Such is the spirit of the scheme now before the country, and I venture to say that no great measure of reform has ever been more carefully and completely worked out—none more thorough, more practical, more just—has ever employed the energies of a great party. The mere fact that such a scheme should be so thoroughly framed, and so vigorously urged over a course of years with no criticism of a formidable kind, is a proof how ripe is the movement for execution. If a great change national policy has been planned so minutely in all its parts, and has taken such hold on the liberal thought of our age, we may rest assured that it is on the eve of being accomplished in fact. Twice only in modern times have we known great movements so complete in all their preparation before they figured in the programmes of Ministers. Those two cases were, first, the Reform Act of 1832; and, secondly, the Repeal of the Corn Laws. Our preparation is now more complete than was either of those. Our case is even more overwhelming in logic; our claim even stronger in its justice; and our party more resolute in its consciousness of strength. We wait only our Broughams and our Russells, our Peels and our Gladstones, to bring our policy into the lofty atmosphere of Queen's Speeches and Ministerial announcements. But we stand in the position of the Reform party and the Free-trade party on the eve of their triumph—when they knew that, in the sphere of discussion, their work was already done.

Mr. Harrison's address was well delivered, and received a very attentive hearing from the large audience; the references to Mr. Gladstone, Mr. Miall, and several other points being heartily applauded. At the close there was some slight interruption from one or two persons who were anxious to speak, but as the Chairman remarked, the meeting had been called to hear a lecture, and not to listen to a discussion.

Mr. C. J. TARRING, in proposing a vote of thanks to the chairman and lecturer, said they were very much indebted to the former for the way in which he had introduced the subject, and the best tribute they could pay the lecturer would be to go away and ponder upon what he had stated. Some present had no doubt been disturbed in their minds by what they had heard, but he would remind them that the only object of their attack was the frame which bound together the congeries of sects called the Church of England, which served to show how distasteful those bonds were. They did not desire to rekindle the fires of Smithfield, they assailed no man's liberty of conscience, but on the contrary their sole demand was, and would continue to be, freedom, religious freedom for all; for the poor Methodist lay preacher offering his extempore prayer at the grave of a brother, and to the Ritualist priest for liberty to wear any coloured garment he chose. (Cheers.)

Mr. J. TEMPLETON said he had great pleasure in seconding the resolution, and he hoped that after the able exposition of the scheme to which reference had been made, many might be induced to read and study for themselves the suggestions of the society which had prepared the scheme. Mr. Harrison had done no more than justice to the council of that society when he stated that that scheme was the result of much careful research. A great deal of advice and help had been derived from all possible quarters, and anyone who examined it would come to the conclusion that the suggestions of the Liberation Society were framed in a spirit of justice in dealing with that question. Their friend Mr. Stanley had often rendered them great service, and he thought they were justified in coupling their two friends in that dual resolution. (Cheers.)

The resolution was adopted unanimously, and the meeting separated.

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